Biblicus Multiplex

OR,

A TABLE

TO THE

HOLY SCRIPTURE:

Wherein each of its Books, Chapters, and divers matters are diſtinguiſhed and epitomiſed.

Together with ſome moſt eminent *Synchroniſms*, Paralleliſms, Reconciliations of places ſeemingly contradictory, Comparations of Prophecies, and their fulfillings, a Chronology to every eminent Epocha of time, and a Harmony of the Evangeliſts, with a Table referring each verſe in them to its due place in the Harmony, &c.

All which, and their reſpective uſes, are explained in the Epiſtle to the Reader.

Textus non fallit: multos ſpecioſa fefellit
Gloſſa: Dei verbo nitere, tutus eris.

The ſecond Edition Corrected and Enlarged.

London, Printed for *John Wilkins*, and are to be ſold at his ſhop in *Exchange-Alley*, by the *Exchange Coffee-houſe*, over againſt the *Royal-Exchange*. 1672.

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Miss Catharine Langdon Rogers
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April 19th 1866.

PLURIMIS HUMANITATIS,
Eruditionis, & Pietatis Ornamentis
Præcellenti Viro,

Ipentitioris Sacræ Scripturæ ſenſus inda-
gatori modeſto, acri, indefeſſo,

BENJAMINO WHICHCOT

S. T. D.

Amico & fautori ſuo plurimum
colendo:

Hunc SACRARUM SCRIPTURARUM
Indicem multijugum,

Augeſcentis indies amicitiæ, gratitudinis
& obſervantiæ

TESSERULAM,

Inſcribit ſubjicitque ipſius
Conſtructor
L. H.

An Epiſtle Prefatory, *with a rections for the better under-ſtanding and uſing the following tracts.*

THE Holy Bible, ſaith judicious and pious Mr. Pemble, *is none of the biggeſt Books; But is of all other the very beſt. Like the Chariot of* Solomon, Cant. 3. 10. *in which all parts are, pure, precious, lovely, & laſting. The divinely revealed Truths thereof like* pillars of ſilver. *The Promiſes like its* bottom of gold. *The Precepts and Prohibitions like its* covering of purple. *And all theſe throughout interwoven with the expreſſions of* the love *of God to men. In ſum, its our ſuſtenance, inſtruction, and defence for this life: And all the aſſurance of our hopes for a better.*

Of all which having ſo great and frequent occaſion, we ought to have good ſtores by us, and that in a readineſs: even as the good Houſwife hath her Proviſion: the Schollar hath his Books: a young Heir has his Writings: the Mariner hath his Compaſs: and the Souldier his Weapons. And therefore theſe helps that we have to the bettering of us as to this, are our beſt helps.

Many ſuch of divers forms hath God afforded us in this knowing Age. Commentaries, Criticks, and Tranſlations, &c. *teaching us to underſtand the meaning of them. Sermons, and other pathetical practical Treatiſes, to perſwade us to come up to Conformity to*

m in our affections and actions. And some respecting our Memories, that we may yet more facilely, and faithfully retain them, and teach others in them.

Among which for the Doctrinal part, Systems and Catechises do excell. Of which as there is no superfluity; so, blessed be God, there is no great lack: if they were but as well used as they are composed. *But now to help us to keep them in mind, according to their own method and phrase, in which they were written; though I have long carefully enquired, and found out six or seven Tracts that way; Yet (without any boasting of my self, or despising of others, and therefore I hope without much blame be it spoken) I have not found any so concise, distinct, methodical and variously comprehensive and useful as I have endeavoured this to be.*

The parts of which and their respective uses I come now to explain: And first for the cheifest part viz. *the abridgment or Epitomy; and the Chronology, Note.*

1 *That the Name of each Book, and the Number of its Chapters prefixt, the Chapters follow in their Order; and the Verses in each Chapter, in greater Figures at the end.*

2 *The Sums of the distinct periods of matter in each Chapter, are set distinct; and the Number of the Verses to which each period extends, in lesser figures: inclusively.*

3 *When several Chapters treat of but one thing, and such distinguishing not very material, there their Numbers are set together.*

4 *When any thing besides the History, and not easily to be put in, or abridged, is found,* (which is rare) *thou hast*

hast this note —— for each two or three Verses of such matter.

5 *Any thing treated also in some other part of Scripture is there quoted between* [ ] ; *and if it be there handled a little more largely, with the addition of* l.

6 *In the Books of Kings, the History of the Kingdom of* Israel *is set in the Italian Character ; so as that it may be read distinct from that of* Judah.

7 *Where that any thing is more fully recorded in some other Book of Scripture, the sum thereof is inserted in its due place, with its Chapters and Verses, between these marks,* † † *thereby to compleat the History, and also to ground the references of the Doctrinal Scriptures thereunto.*

8 *The Year of the World (as commonly computed) is set at the most remarkable Epochas of the History, with a* * *before it.*

For the chief Uses of it, *they are* 1. *Before the reading of any portion of Scripture, its Epitome in this perused, will give us the Sum of what we are to read.*

2 *After reading, the having this without Book (which is no great task) or the often reading this, will cause us more facilely to remember what we have read.*

3 *And to quote Chapter and Verse. A thing of very great ornament and use ; and of very difficult attainment to most persons.*

4 *It may serve for an* Index *or* Concordance, *soon to find in what place any matter is, that one hath forgotten.*

5 *Especially it may be of use to the Bibles without Contents.* And to bind with Catechisms, which are Systems of the *Doctrine* of the Scriptures, as this is of the Scriptures themselves. 6 *Oft-*

6 *Oft-times it gives not only a brief relation: But also the* Paraphrase; Explication; Analysis; & Coherences.

7 *And sometimes some word that reconcileth its seeming difference from other Scripture and then is added this mark* †.

The rest of those things hinted in the title are brief as possible, and set at the bottoms of their respective pages; and referred to by their proper marks, noted and explained as followeth, viz.

The Synchronisms are references of the Historical parts of Scripture unto the doctrinal parts correspondent to them, and which were writ on the same occasion and same time. And so also the doctrinal parts are referred to their respective parts of the History.

In many of these collations I acknowledge that I did but conjecture on some reasons that seemed most probable to me; a few and the briefest of which, I have sometimes hinted. Not willing to heap up many, or to expatiate on any, Least I should make these notes intricate and more tedious then the text epitomized, or least I should untruly seem too earnest in things of less moment, or so ingaged to my own thoughts, that on better reasons offered by others, for other collations, I could not recede from the so. Being very sensible that I may not say with the Apostle, we can do nothing against the truth, *but only this that I am sure* I would not. *And though those reasons be not always demonstrative in the judgment of others, yet the collation may be true, yea and though that should not be true, yet from thence occasion may be taken for the illustration of Scripture; which was my cheif scope.*

These Synchronisme such as they are, are known by letters

letters of the Alphabet within a square thus [a] *and the notes to them have the same prefixed.*

The benefits of these are.

1 *That by them we may see how the practices of men, and the providences of God, and the preachings of his Ministers did respectively correspond.*

2 *By Collation and due comparation of these quoted places, these Scriptures will be brought to expound each other very considerably above many Comments.*

3. *By these it will be easie to form a Harmony of the whole: a work desired by many, but which I cannot now accomplish; and also by these it may be read Chronologically, that is, in the order of time in which it was penned.*

4. *Those frequent intimations and remarks of the times when things were spoken or done, and on what occasion, they will be better observed and considered.*

Nextly for the Parallelisms or references of places one to another, that do eminently treat the same thing; although writ at divers times, by divers persons, on divers occasions.

These are but a very few of the chief, any attentive reader may adde more, and thereby come to judg of & declare Spiritual things, by comparing them with Spiritual; as the Apostle for edification of Christians, 1 Cor. 2. 13. *and for confirming of truths, and confounding gainsayers, as* Act. 9. 22.

Those are noted out by letters of the Alphabet within a parenthesis or circle thus (a)

By which not a little light is given to the Scriptures themselves, It being certain that there is no expositor of Scripture like Scripture.

2 *Hence*

2 *Hence the full consent of the penmen of Scripture may be seen, though they writ in several ages, yet the same thing, and by the same spirit.*

Finally, for the comparation of prophecies and their fulfillings and on the other side the accomplishments with their predictions.

Those have ff. *set after them and the place of its being recorded quoted thereto.*

These fulfillings of things prophesied have Pr. *after them, and the place quoted where twas prophesied.*

By both which we may see, 1 *that God never left himself without witnesses of his judgments or mercies approaching, and this to forewarn all to chear the good, and to terrifie and leave inexcusable the transgressors.*

2 *By them its apparent that none of the words of Gods witnesses ever fell to the ground or failed of truth. But you may say of them all as* Joshua *said of some.*

3 *And by these we are taught to trust him for all things yet to be fulfilled.*

And whereas there be many prophecies that under the vailed expressions and allusions to Israels *deliverances out of* Ægypt *and* Babylon *&c. and of the administrations of thier Worship under their first & second Temple, do hold forth the coming of Christ in his flesh, & his Spiritual, general, & constant administration of things ever since under the Gospel, and that not only as hath been hitherto but in a more supereminent state,* viz. *in the recalling of all the* Jews *and* Gentiles, *the binding of Satan, the destruction of Antichrist,* Gog *and* Magog *&c. And the Splendor, vastness, unity and purity of the Gospel Church in its latter dayes.*

Those

Those prophecies, I say, that do seem eminently to concern those things, and that time, because I cannot put ff *on them for fulfilling, I have put this mark* *before them; partly to distinguish them from others and chiefly to intimate what is said of them. They are like the Ordinances of heaven, evident, operative, coming on a pace and more sure and glorious than the Sun that shineth.*

These remarks I hope may give not a little light unto the Scriptures themselves, and no lesse delight unto an attentive reader, who by his own heedful observation, may note many others, the whole of this tract being still but as it's intituled, an Index, *which it is impossible but it must still every where be imperfect in comparison of the book it self to which it is made, and th at meerly with design to lead thee therein and thereby unto eternal life.* Psalm 1.1, 2. Rev. 22.7.

I shall not superadde, having already made this porch unto so small a fabrick unproportionately, though yet not unprofitably unto all that desire to profit in this sacred and necessary Science of divine writ, a competent measure of which knowledge is better then the whole Ἐγκυκλοπαιδεία *of all other Arts, acquests, and worldly Wisdom, Which Divine Writ, all degrees, and ages of persons, are so severely enjoyned, and concerned to study, meditate, remember, teach, and practise.*

Unto which ends, That this little Piece may somwhat conduce, is the whole intent of it: and the intense desire of its Composer,

Thy Friend for Eternity,

L. H.

A TABLE
TO THE
HOLY SCRIPTURE.

Wherein each of its Books, Chapters, and diverſ matters are diſtinguiſhed and epitomized.

2. The Hiſtory of it is illuſtrated; by references of ſome relations to their proper places: ſome places ſeemingly contradictory are reconciled.
3. A *Synchroniſm* referring ſuch parts of Scripture as were written at, or concerning the ſame time, one to another, *viz.* the Doctrinal Books to their Hiſtorical; and the Hiſtorical to the Doctrinal.
4. Some *Paralleliſms*, referring to each other, ſome Scriptures that are of like import.
5. A Comparation of Prophecies, with their reſpective performances, and [*vice-verſa*] of performances to their predictions.
6. An indigitation of ſuch Prophecies as ſeem yet to be fulfilled.
7. A Chronology to every eminent Epocha of time in the Hiſtory.
8. A ſuccinct *Harmony* of the four Evangeliſts: And a TABLE referring each verſe in them to its due place in the Harmony.

A ſingular help for all perſons, of what age, rank or ability ſoever: for their better underſtanding, remembrance and obſervation, of that only ſure & perfect fountain of Divne Light; Rule of Chriſtian Life; and foundation of Everlaſting Hope.

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Small Octavo.

Mr. *Palmer's* Childrens Bead: or the firſt Principles of the Knowledge of God, to ſeaſon the Heads and Hearts of the young ones betimes, by way of Queſtion and Anſwer.

Scorteths Warning-piece for the ſlumbring Virgins, or an Alarm to the Friends of the Bridegroom.

Drexelius on Eternity.
Janewayes Tokens for Children. } *Small Twelves.*

ERRATA'S.

PAge 2. line 26. read Chron. 1. 1, 4. p. 9. l. laſt, r. Deut. 1. 9, 18. p, 25. l. 25. r. 2 Sam p. 56. l. 25, r. Gen. 36. 11, 13, 28, 33. p. 64. l. 25. r. *Abſalom*; it. p. 37. l. 21. dele of the end; p. 77. l. 22. r. extrication; p. 80. l. 32. r. or concluſion; p. 89. l. 3. r. *Jeruſalems*; p. 89. l. 20. r. 1 Sam. 24. p. 92. l. 19. r. 1 Sam 26. p. 92. l. 23. r. 1 Sam. 18. 19. p. 93. l. 22. r. continuation; p. 114. l. 24. r. 2 King. 18. p. 141. l. 25. dele &. *Errata in the New Teſtament.* Page 37. l. 12. r. Coll. 4. 18. *Errata's in the Harmony.* Sect. 2. paragr. 106. r. importunate. Sect. 3. paragr. 151. r. Mark 14.

THE ABRIDGMENT OF THE *HOLY SCRIPTURES*, OR A Manifold TABLE thereunto.

GENESIS. I.

CHAP. I.

THE Creation of all other things [25] and of man [27]: Gods providence, and approbation upon all [31].

2 The Sabbath inſtituted [3]: Paradiſe deſcribed [14]: the ſtate and law of mans Creation [17]: the living Creatures named [20]: the Creation, and Marriage of *Eve* [25]. [*a*]

[*a*] The Second and Third Chapters are but ſupplements to ſome ſpecial parts of the hiſtory of the firſt Chapter. viz. Gen. 2. v. 5, 6 8, to 15 to the work of the third day. Gen. 2, v. 2, 5, & v. 15, to 25, and all the third Chapter to the works of the ſixth day.

3 Man ſinneth 7, and is judged 24.

4 *Cains* Sacrifice 7 Murder 8 Sentence 15 buildings and poſterity 24: *Seth* and *Enos* born 26.

5 The age and death of the Ten Patriarchs 32. (*b*)

6 The wickedneſs of the World 13: the making of the Ark 22.

7 *Noah* entreth into the Ark 10: the World is drowned 24. *1656.

8 The Raven and Dove diſcover the Earth dryed 14: *Noah* goeth out of the Ark 19, and ſacrificeth 22.

9 The Precepts and priviledges given to *Noah* and his Sons 7: Gods Covenant of the Rain-bow 17: *Noahs* drunkenneſs 29.

10 The generations of *Noah* 32. (*c*)

11 The Building of *Babel*, and confuſion of Languages 9: the generations of *Sem* 26 and *Terah* 32. (*d*)

12 *Abram* called * out of *Caldea* into *Canaan* the firſt time † 9: he goes into *Egypt*, diſclaims his wife, but God vindicateth her 20. *2077.

13 *Abram* and *Lot* go out of *Egypt*. *Lot* towards *Sodom*; *Abram* thorough *Canaan* 18.

14 The Battel of the Kings 12. *Abram* reſcues *Lot* —*&c.* 16; and is bleſſed by *Melchizedek* 24.

15 The Covenant with *Abram* renewed 7 and confirmed by a Viſion 21.

(*b*) 1 Chron. 1, 5.
(*c*) 1 Chron. 1. 5, 24.
(*d*) 1 Chron. 1. 24, 28.
† The firſt time] his Father lived after this 66 years. But Acts 7. 4. ſpeaks of a remove after his Fathers Death: whom aged and dying he might go back to viſit although it be not here mentioned.

16 *Hagar*

16 *Hagar* conceiveth and fleeth [6] returns at the command of an Angel [14] and beareth *Iſhmael* [16]. * 2094.

17 The Covenant renewed, and ſealed with Circumciſion [27]. * 2106.

18 *Abraham* entertaineth three Angels [15]: *Sodom* viſited [22] and interceded for [33].

19 *Lot* entertaineth two Angels [12]: fleeth out of *Sodom* [23] (which ſtreight was burned [29]) committeth Inceſt with both his daughters [38].

20 *Abimelech* being reproved for *Abrahams* Wife, reſtoreth her [18].

21 *Iſaac* born * [8]: *Hagar* and *Iſhmael* caſt forth [21]: *Abimelechs* Covenant with *Abraham* [34]. * 2108.

22 *Abraham* goeth to Sacrifice his ſon [10] is ſtayed [13] accepted [19]: the poſterity of *Nahor* [24].

23 The death [2] and burial of *Sarah* [20]. * 2145.

24 *Abrahams* Servant ſworn, and ſent to fetch *Rebekah* [60]: *Iſaac* meeteth her [67].

25 The generations of *Abraham*, (*e*) & of *Iſhmael*, and their deaths [18]: *Jacob* and *Eſau's* births, and lives [28] * *Eſau* ſells his Birth-right for pottage [34]. (*f*) * 2167.

26 *Iſaac* at *Gerar* [11] is greatly bleſſed [22] worſhips God [25] and makes a Covenant with *Abimelech* [35].

27 How *Jacob* got the bleſſing [40] and fled to *Haran* [46]. * 2245.

28 *Jacobs* dream of a Ladder [17] and Vow [22].

(*e*) 1 Chron. 1. 27—34.
(*f*) Hebrews 12. 16, 17.

29 He ſerveth *Laban* for his daughters [35].
* 2246, to 2252.

30 His ſons born [24] and his wages [43].

31 He departs [21] and is overtaken by *Laban* [55].
* 2265.

32 His Meſſage and Preſent to *Eſau* [23] and his wreſtling with the Angel [32].

33 How he met his brother [16] ſtayed at *Shalem* and Worſhipped [20].

34 *Dinah* raviſhed [5]: the Shechemites circumciſed, and ſlaughtered [31].

35 *Jacob* goeth to *Bethel*, where God ſpeaketh with him [15]: *Rachel* dyed [21]: his ſons names [26]: *Iſaac* dyeth [29]. * 2288.

36. The wives and poſterity of *Eſau* [43]. (*g*)

37. *Joſephs* dreams [11]: he is ſold into *Egypt* [36].
* 2276.

38 How *Tamar* deceived her Father in law [30]. [*h*]

39 *Joſeph* ruleth in *Potiphars* houſe in *Egppt* [6] refuſeth his Miſtris [12] and thereon is accuſed falſly [18] and impriſoned [23]. (*i*)

40 He interpreteth the Butler and Bakers dreams [20] as they were accompliſhed [23].

41 He interprets *Pharaohs* dreams [32] giveth counſel againſt the Famine [36] and thereon is made ruler over *Egypt* [57].

42. His brethren coming to buy Corn, are taxed

(*g*) 1 Chron. 1. 34. 54.
[*h*] About this time Job was born v. Note on Job 1.
(*i*) Pſal. 105. 16, 23.

for Spies [24]: they return and relate it to their Father [38].

43 They go again with *Benjamin*, and a Preſent [25] and are dined at *Joſephs* houſe [34].

44 *Joſeph* chargeth them with ſtealing his Cup [17]: *Judahs* ſupplication [34].

45 *Joſeph* makes himſelf known to his brethren [8] and ſendeth for his Father [28].

46 *Jacob* going into *Egypt* [7] and his Family numbred [27] *Joſeph* meets him [30] and provides to ſettle them in *Goſhen* [34]. * 2297.

47 *Joſeph* preſents his Father and Brethren before *Pharoah* [10] —he buys the *Egyptians* out of their Eſtates [26] & ſweareth to bury his Father in *Canaan* [31].

48 *Jacob* bleſſeth *Joſeph's* ſons [22].

49 He bleſſeth his own ſons [27] ordereth his burial, and dyeth [33].

50 *Jacob* embalmed, lamented, and interred [14]: *Joſeph* comforteth his brethren [21] —and dyeth [26], * 2308.

EXODUS. XL.

1. PHaraoh oppreſſeth the *Iſraelites* [14] and commandeth their Children to be murdered [22].

2 *Moſes* born [5] * and bred up by *Pharaohs* daughter [10]: being taxed of uſurpation he flees into *Midian* [15] [k] and there marrieth [22]: God reſpects *Iſrael* [25]. * 2427.

3 God appeareth to him in the Burning Buſh [9]

[k] Somwhat before Moſes coming into Midian Job dyed in the land of Seir adjacent, v. N. on Job. 1.

and (notwithſtanding his many reluctancies) ſends him to deliver the *Iſralites* [22].

4 He is encouraged with three ſigns, and *Aaron* to be his ſpokes-man [18]: diſmiſſed [20]: inſtructed [23]: circumciſeth his ſon [26]: meeteth *Aaron* [28]: the *Iſraelites* believe & worſhip [31].

5 The delivery of their Meſſage makes them and the people to be chidden, and more burthened by *Pharaoh* [14] at which they complain to *Pharaoh* [19] and *Moſes* [21] and he to God [23].

6 God renews his promiſe and charge [13]: the Genealogies of *Reuben Simeon*, and *Levi* [25]——[30].

7 *Moſes* Rod turned into a Serpent [13] and the waters into blood [25].

8 The plague of Frogs [15] Lice [19] and Flies [24]: *Pharaoh* relents, but not fully [32].

9 The Murrain [7] Scab [12] direfull threatnings and hail [26]: *Pharaoh* relents a little more [35].

10 And after much parly, God ſends the Locuſts [20] and the Darkneſs [29].

11 The *Egyptians* ſpoyled [4]: death of their Firſt-born threatned [10].

12 Thereon the Paſſeover inſtituted [27] and obſerved [30] the people depart [42] the Laws of the Paſſeover [51]. *2506.

13 The Firſt-born conſecrated to God [16]: their journeyings by the Pillar of Cloud and Fire [22].

14 Being purſued [12] they paſs through the Red Sea [22] in which the *Egyptians* are drowned [31].

15. *Moſes* Song [19] ——the waters ſweetned [27].

16. Quails and Manna ſent [36].

17 Water

17 Water out of the Rock [7]: *Amalek* overcome [16].

18 *Jethro*'s coming [12] and Counsell to make inferior Officers and Judges [27]. (*l*)

19 The people prepared for Gods appearance on Mount *Sinai* [25].

20 The Tables of the Law given [17]: their servile fear checked [21]: God only to be worshipped [23] and on his own altar [26].

21, 22, 23 Divers branches of the Judicial and Moral Laws.

24 The Covenant made with the people [11]: *Moses* in the Mount [18].

25, 26, 27 The form of the Ark and Tabernacle, and their Utensils.

28, 29 The Separation, Consecration, Vestures, and Offerings of the Priests, and the daily Sacrifices.

30 Other Ceremonial Constitutions [38].

31 *Bezaleel* called [1]: the Sabbath re-injoyned—[18].

32 Gods wrath against the Golden Calf [14] *Moses* destroyeth it [24] and avengeth it [29] and intercedeth for the people [35].

33 God would not go with the people, but is prevailed with by *Moses* [17] and yeilds to shew him his glory [23].

34 The name of God is proclaimed [8]: Gods Covenant repeated [28]: *Moses* face shineth [35].

35 The Offerings for the Tabernacle [29]: *Bezaleel* and *Aholiab* called [35].

36, 37, 38, 39 The making of all the parts of it, *as*

(*l*) Deut. 1. 9, 18.

the Lord commanded Moſes.

40 All ſet together in their appointed order [33]: the Glory of the Lord ſeen upon it [38].

LEVITICUS. XXVII.

1,2,3,4,5,6,7 THe Rites and Laws for the Burnt-offering, Meat-offering, Peace-offering, Treſpaſs-offering, and for ſeveral ſins.

8, 9 The Offerings and the Rites of the Prieſts Conſecration.—

10 *Nadab* and *Abihu* burnt and buried [7]: Laws for the Prieſts [20].

11 Of meats clean and unclean [47].

12 Of Womens Purification [8].

13, 14 Signs of Leproſie, and the cleanſing of it.

15 Of other legal pollutions [33].

16 The Sin-offering for the Prieſt, and people [19]: the ſcape-Goat [28] and feaſt of Expiation [34].

17 All Sacrifices to be at the Tabernacle [9]: Blood, *&c.* forbidden [16].

18 Unlawful Marriages [18]: unlawful Luſts [30].

19, 20 Many other Laws for the people.

21, 22 And for the Prieſts.

23 The Feaſt of the Paſſover [8] and of the firſt Fruits [14] of Ingathering [22] of Trumpets [25] of Attonement [32] of Tabernacles [44].

24 Of the Holy Oyl [4] and Shew-bread [8]: one ſtoned for Blaſphemy [23].

25 Of the Jubilee [34]: againſt Oppreſſion and unmerciſulneſs. [55].

26 Bleſſings

26 Bleſſings to the obedient [13] Curſes on the diſobedient [26].

27 Of Vows and things devoted, their eſtimation and Redemption [34].

NUMBERS. XXXVI.

1. THe eleven Tribes numbred [46]; the Levites exempted [54].

2 Their Order in their Tents [34]. [*m*]

3, 4 The Levites Number and Service.

5 Lepers put out of the Camp [4]: Recompence of Treſpaſſes [10]: the tryal of Jealouſie [31].

6 The Law of the *Nazarites* [21] and of bleſſing the people [27].

7 The Offerings of the Princes [89].

8 The Conſecration [22] and time of ſervice of the Levites [26].

9 The Paſſover re-enjoyned [14]: the Cloud guideth them in their Removes [23].

10 The uſes of the ſilver Trumpets [11]: the order of their remove [28]: *Hobab* invited [32] and *Moſes* prayers [36].

11 Manna loathed [10]: at *Moſes* inſtancy [15] the Seventy Elders ordained [30] (*n*) and Quails ſent with vengeance [35].

12 *Aaron* and *Miriams* ſedition checked [8]: ſhe is

[*m*] This Numbring was the ſecond year after their coming out of Egypt v. 1. and this the order for their march through the wilderneſs

(*n*) This ordination of Officers counſelled Exod. 18. 12. 27. Repeated Deut. 1. 1, 18.

there-

therefore made Leprous [16].

13 The names [16] the inſtructions [20] the inquiry [21] and the report of the Spies [33]. (o)

14 The people murmur [10]: the Lord ſweareth that they ſhould not enter the Land [38]: ſome attempt it, and are diſcomfited [45]. [p]

15 Rules for ſeveral Offerings [29]: the preſumptuous Sabbath-breaker ſtoned [36]: fringes and borders for remembrance. [41].

16 The Rebellion [30] and puniſhment of *Korah* [40] and of the people [50].

17. *Aarons* Rod budding [13].

18 The charge and portions of the Prieſts [32].

19 The making [10] and uſes of the water of ſeparation [22].

20 Water brought out of the Rock [13]: *Edom* denies them paſſage [21]: *Aaron* dyeth [29]. [q]

21 *Arad* overcome [3]: the brazen Serpent [9]: their removes [20]: *Sihon* and *Og* ſubdued [35].

22 *Balak* twice ſendeth for *Balaam* [21]: the Angel meets him [25] and then *Balak* [41].

23, 24 Four ſeveral times he bleſſeth *Iſrael*.

25 *Zimri* and *Cozbi* ſlain [9] for which *Phinehas* is bleſſed [18].

(o) Deuteronomy, 1. 18. 46.

[p] At this time, and on this occaſion it is probable that *Moſes* reflecting on ſome forepaſſed providences, and promiſes of God to them, bewailed their deſtiny in Pſ 81.

[q] This treaty with *Edom*; and *Aarons* death was in the fifth month of the fortieth year after their coming out of Egypt, *Num.* 33. 38.

26 The

26 The people and Levites numbred 65. [r]

27 The Law for Inheritances 11 (s) Joshua appointed to succeed Moses 23.

28, 29. The appointed Offerings for several occasions.

30 Of Vows 16.

31 The *Midianites* destroyed 18: the Laws for cleansing, and dividing the spoil 54.

32 *Reuben*, *Gad*, and *Manasseh* have their Inheritance on this side *Jordan* 42.

33 The forty two Journeys of the *Israelites* 49: they are charged to destroy the *Canaanites* 56.

34 The Land bounded 12 and divided 29.

35 Of the forty eight Cities and their Suburbs for the Levites 8 of which six are Cities of Refuge 34.

36 *Zelophehad's* (and all other daughters inheriting Lands) must marry in their own Tribes 13. (t)

DEUTERONOMY XXXIIII.

1. THE time and place of this Books writing 6 [u] the *Israelites* first commission to enter *Ca-*

[r] This numbring was just before Moses death and their going over Jordan into *Canaan*: those that came out of Egypt being all fallen in the wilderness: upon which this man of God composed Psalm 90.

(s) Vide cap. 36.

(t) As was appointed cap 27. 1, 12.

[u] In the fortieth year of their wandring in the wilderness, the eleventh month, Moses began to utter the things in this Book: as they were by Jordan almost ready to enter into Canaan. Cap 1 3.

Now also was that second mustering of them as Numb. 26 and the 90th Psalm composed.

naan,

naan [9]: Officers and Judges appointed [18] (*x*) and of the Spies [46] (*y*)

2. How they might not meddle with the *Edomites*, *Moabites*, or *Ammonites* [23] but subdued *Sihon* [37].

3 And *Og* [11]: and their Land was given to *Reuben*, *Gad*, and *Manasseh* [22]: *Moses* could not prevail to enter into *Canaan* [29].

4 An earnest Exhortation to Obedience [40]——[49].

5 The Ten Commandments [21] received by *Moses* [33].

6 An Exhortation to Obey [25].

7 The Nations of *Canaan* to be utterly destroyed [26].

8 Obedience perswaded by Gods mercies [20].

9 The opinion of their own Righteousness rejected [6] and their Rebellions rehearsed [29].

10 How the Two Tables were renewed [5]——*Levi* separated [11]: Exhortation to Obedience [22].

11 The same Exhortation to Obedience farther pressed by promises and threatnings [32].

12 Places of Idolatry to be destroyed [3]: Gods Temple to be observed for all hallowed things [28]: The Heathens worship not to be enquired after, or imitated [32].

13 Persons [11] or Cities enticing to Idolatry, to be destroyed [18].

14 Of meats clean and unclean [21]. Of Tithes [29].

15 The year of release to debtors, poor, and ser-

(*x*) This appointment of Officers was counselled by Jethro Exod. 18. 12, 27. performed Numb. 11.

(*y*) This act of the Spies & its event historied Num. 13 & 14.

vants,

vants [18]: the Firſtlings of all things ſanctified to God [23].

16 Of ſeveral Feaſts [17]: Officers and Judges——[22].

17 Idolaters to be put to death [7] and contemners of Magiſtrates [13]: the duty of Kings [20].

18 The Prieſts and Levites due [8]: the way of the Heathens to be avoided [14]: Chriſt to be obeyed, and not others [22].

19 Of the Refuge Cities [13]: of Witneſſes [21].

20 The Military Laws [20].

21 Of uncertain Murder [9]: Marriage to a Captive woman [14]: diſinheriting [17]: ſtubborn Children [21]: perſons hanged [23].

22 Divers Judicial and Moral Laws; *viz.* of humanity [7]——and avoiding confuſion [11]: of ſlander [21]: and unchaſtity [30].

23 Of admittance into the Congregation [8]: legal uncleanneſſes [14]: fugitive ſervants [16]: Whoredom [18] Uſury [20] Vows [23] and Neighbourhood [25].

24 Of Divorce [5] Man-ſtealing [7] Leproſie [9] Pledges [13] Hire [16] Juſtice [18] and Charitableneſs [22].

25 Of ſtripes [3]: raiſing ſeed to brethren [10]——juſt Weights, and Meaſures [16] and of *Amalek* [19].

26 Of Offering the Firſt-fruits [11] and Tithes [15] and Gods Covenant [19].

27, 28 The Law to be written [8] with the pronouncing of bleſſings on the Obedient, and curſes on the Diſobedient.

29 Exhortation to Obedience by the memory of Gods mercies [9] his Covenant [15] and his threatned Judgements [29].

30 The

30 The mercies of God to the penitent [10]: the commands are *evident* [14] and of *eternal consequence* [20].

31 The people [6] and *Joshua* again encouraged, and charged in their duties [8]; And the Book of the Law, and the Song Cap 32. to be preserved and taught: to obviate (if it might be) their future Apostacies [30].

32 *Moses* Song for remembrance [43] and charge thereon [48]: he is commanded to Mount *Nebo* [52].

33 The Introduction [5] to his blessing of the Twelve Tribes [25] and the Epilogue thereof [29].

34 His sight of *Canaan* [4] death, funeral [8] and commendations [12].

JOSHUA. XXIV.

1. *Joshua* succeeds *Moses*, and is again charged and encouraged by God [9]: the people obey him [13] * 2546.

2 The Spies preserved by *Rahab* [7] engage for her safety [21] and return [24].

3 The Ark, and people passed over *Jordan* [17].

4 The twelve Stones set in *Jordan*, and other twelve carried out, for memorial thereof [24].

5—The people Circumcised [9] and keep the Passover [12]: An Angel appears to *Joshua* [15].

6 *Jericho* encompassed and taken [21]: *Rahab* saved alive—[27].

7 *Israel* smitten before *Ai* [6]: *Joshua* complaining to God [9] *Achan* the cause of it is discovered by lot [19] and stoned [26].

8 *Ai* taken by an Ambush, and burned [29]: *Joshua* sacrificeth [31] and publisheth all the Law [35].

9 By

9 By craft the *Gibeonites* obtain a League [15] therefore are saved alive [19] but made Bondmen [27].

10 Five Kings (the Sun and Moon ſtanding ſtill the while!) diſcomfited at *Gibeon* [14] they are put to death [27]: ſeven more are conquered [43].

11 Several others, and their Territories ſubdued [20] and the *Anakims* [23].

12 The Catalogue of all their Conqueſts [24].

13, 14, 15 16, 17, 18, 19 The deſcription and diviſion of the Land to each Tribe by lot. [z]

20, 21 The Cities of Refuge [9] and forty two other Cities given the Levites by lot [42]—[45].

22 The *Reubenites*, *&c.* returning, build an Altar of witneſs by *Jordan* [34].

23 *Joſhua* exhorts them to obedience by the memory of God benefits [4] and his further promiſes [11] and threatnings [16].

24 He relating Gods benefits to them from *Terah* [13] cauſes them again to renew their Covenant with God [28]: [a] *Joſhua*, *Eleazar* and the bones of *Joſeph* buried [33]. [b]

[z] This diviſion was about ſix years after their entrance; Joſhua by that time having finiſhed moſt of his conqueſts.

[a] Its very probable that with all this care of Joſhua in bringing them to freſh remembrances of forepaſſed mercies and new engagements to God; that then I ſay he left them for the ſame purpoſes that 105 Pſalm, being a recapitulation of matters to this time: with exhortations to ſerve God for ever in all his ordinances, v. Note on Pſalm 105.

[b] Joſhua lived 110 years, ſo dyed 14 years after their entrance into Canaan.

A *Donibezek* [8] and the rest of the Nations, that were subdued after *Joshua*'s death [26] and the others still left in the Land [36]. *Vide cap.* 3. 1, *to* 8. [c]

2 The people convicted of their Apostacy [14]: [d] enemies left to try, and rebuke them, and Saviours stirred up to deliver them [23].

3 ——— [8] * *Othniel* [11] * *Ehud* [30] and *Shamgar* [31]. * 2563. * 2603.

4 *Deborah* and *Barak* overcome *Sisera* [17]: *Jael* killeth him [24]. * 2683: 5 *Deborahs* Song [31].

6 *Israel* oppressed by the *Midianites* [6] reproved by a Prophet [10]: *Gideon* sacrificeth [24] and destroyeth *Baals* altar [32]: his Fleece [40].

7 His Army culled [8] his encouragement [14] and Victory [25]. * 2723.

8 —*Succoth* and *Penuel* chastised; *Zeba* and *Zalmanna* taken and slain [21]: *Gideon* makes an Ephod and dyeth [32]: *Israels* ingratitude [35].

9 * *Abimelech* made King [6]: *Jothams* parable [21]: *Gaal* riseth up against him [33] and is suppressed [41]: he

[c] From the first chapter to the 8th. verse of the 3d. is a summary of some chief remarkes that hapned in the time of the Elders government that out lived Joshua. And to it are to be refered all those things related in the five last chapters of this Book. v. N.

[d] This Angel I believe was Phinehas. and Bochim was Mizpeh where the Ark now was: And this weeping and Sacrificing was on the occasion of their second overthrow by the Benjamites, Judges 20. 26, 29. Not that weeping cap. 21. 1, 5. wherein they sinned more in the slaying the Jabesh Gileadites.

takes

takes *Shechem* 49 and *Thebez* 57. * 2763.

10 * *Tola* and * *Jair* Judges 5: the *Israelites* transgression, and oppression by the *Ammonites* 9 and supplication to the Lord 18. * 2766. * 2789.

11 *Jephthah* advanced 11: his message to the *Ammonites* 28: his Victory and Vow 40. * 2811.

12 The *Ephraimites* worsted by *Jephthah* 7: * *Ibzan* 10: * *Elon* 12: and * *Abdon* judge *Israel* 15. * 2817. * 2824. * 2834.

13 An Angel revealeth the birth of *Sampson* 25 [e]

14 *Sampsons* Marriage and Riddle 20. * 2842.

15 His Foxes 8: and slaughter with the Jaw-bone 17: and thirst 20.

16 *Delilah* bewrayeth his strength 20: he is delivered to the *Philistines* 22 and dyeth with them 31.

17 *Micahs* Images 6: and the Levite becoming his Priest 13. [f]

18 The *Danites* discovering 10 and invading *Laish*, take away *Micah's* Priest, and his gods 31.

19 The Levite and his Concubine get to lodge in

[e] In the beginning of Sampsons being judge, must Samuel be born and dedicated, and all that corruption in worship practised by Elies sons, and judgment denounced and executed: as is recorded 1 Sam. the six first Chapters, viz, while Sampson with Eli governed 20 years, and after that Eli alone 20 more, and that compleats that 40 years ascribed to Eli 1. Sam. 4, 18.

[f] The History of this chapter is to be referred to Judges 1. the 10 years wherein the Elders that outlived Joshua did Govern. There being yet no single person as King, v. 1. and each single Tribe scuffling for more room with their remaining adversaries. Also this Jonathan who was Micahs priest being Moses his Grandchild.

Gibeah 21 ſhe is there abuſed to death 28: he publiſhes it in all the Coaſts of *Iſrael* 30. [*g*]

20 All the reſt of the Tribes aſſemble 7 and go up to avenge it 17 but are once and again beaten by the *Benjamites* 25: on which they humble themſelves and enquire of God 28: [*h*] the third Battel, by an Ambuſh, they overcome, and ſlay all but ſix hundred men of the *Benjamites* 48.

21 The *Iſraelites* repent of their raſh Oath 7 and by the ſlaughter of the *Jabeſh Gileadites* 15 and the *Shiloh* dancers, ſupply the remnant of the *Benjamites* with Wives 25.

RUTH. IV.

FOr *Limelech* and his ſons going to ſojourn in *Moab* and dying there 6 *Ophrah* ſtayeth, but *Ruth* returneth with *Naomi* her Mother-in-law unto *Bethlehem* 22. [*i*]

[*g*] Alſo this Hiſtory of the rape & the civil war thereon, Cap. 19. 20. 21. to be referred to Judges cap. 1. V. Judges 19, 1, 30 20. 1, 2, 7, 8. and 20 Chap. throughout.

All being governed in an Ariſto-Democracy, none being chief Judges, or rather in a Theocracy 1 Sam. 12, 12 Alſo Phinehas the ſon of Aaron being yet living, Judges, 20 27. 28.

And indeed they are related as things done in times paſt before the ſtories of the particular Judges

[*h*] And on this occaſion Phinehas convicted them of and reproved them for their Apoſtacies, Judges. 2. 1, 14.

[*i*] This hiſtory is to be referred unto the beginning of the Judges Government: Nahaſhon Grand-father to Boaz, Ruth 4. 20, 21. being prince of the tribe of Judah when they came out of Ægypt, Num. 1. 7, 2, 3.

2 She

2 She gleaning in the field of *Boaz* [3] is very courteously treated by him [16]: *Naomi* congratulates it [23].

3 According to *Naomi*'s Instructions, she challengeth kindred of him [18]. * 2660.

4 The nearer kinsman refusing [8] *Boaz* marrieth her [12] of whom he begat *Obed* [17]: the generations of *Pharez* to *David* [22].

I. *SAMUEL.* XXXI.

1 HAnnah being reproached by *Peninnah* [8] prayeth [18]: beareth *Samuel* [23] and lends him to the Lord [28]. [*k*]

2 Her Song [11]: for the wickedness of *Eli*'s sons [17] —and his too gentle reproving of them [26] God threatneth to judge his house [34]—[36].

3 Gods reveals the same to *Samuel* [14] and he to *Eli* [18]—[21].

4 *Israel*, and *Eli*'s sons smitten, and the Ark taken by the *Philistines* [11]: at the report of which *Eli* falling backward breaketh his neck [18] and his Daughter-in-law dies in travail [22]. * 2902.

5 The hand of God sore upon *Dagon* [5] and the Cities of the *Philistines*, for keeping the Ark [12].

6 They send it home again with an Offering [12]; the *Bethshemites* smitten for looking into the Ark [21].

7 *Israel* laments, and returns to the Lord [6] [*l*]

[*k*] The history of these 6 first chapters we must refer to the 20 years of Sampsons Government with Eli, Judges 13 14, 15, 16. And to the 20 years after him that Eli governed alone; both making up those 40 years wherein Eli is said to have judged Israel 1 Sam. 4 18.

[*l*] On occasion of this solemn humbling and reforming, was composed (I suppose by Samuel) that confessionary part of Scripture Psalm. 106.

who from Heaven ſubdueth the *Philiſtines* for them —17.

8 *Samuel*'s ſons degenerating 3 the *Iſraelites* importunately ask a King 22.

9 *Saul* ſeeking his fathers Aſſes 5 cometh to *Samuel* 18 and eateth, lodgeth, and communeth with him 27.

10 *Samuel* anoints him King 1 and aſſures him of it by three ſigns 13:—he is choſen out by lot, and inſtalled at *Mizpeh* 27. * 2934. [*m*]

11 He ſmiteth the *Ammonites*, and relieveth *Jabeſh-Gilead* 11: the Kingdom renewed 15.

12 *Samuel* vindicates himſelf 5 and the Lord 15; and convinceth the people of ſin in asking a King 25.

13 *Saul* diſtreſſed, Sacrificeth 10 and is rejected for it 15 deſtituted of Arms, and invaded by the *Philiſtines* 23.

14 *Jonathan* diſcomfiteth the *Philiſtines* 35 and is reſcued from death by the people 46——52.

15 *Saul* ſent to deſtroy *Amalek* 3 ſaveth *Agag* and the beſt of the ſpoil 9 for which he is rejected from being King 31——35.

16 Under pretence of a Sacrifice, *David* is anointed King 13: *Saul* takes him into his ſervice 23. *2942. [*n*]

[*m*] In the dayes of Saul the Reubenites conquered part of the Hagarites in Gilead, 1 Chron 5. 10. v. 18. to 23.

[*n*] This anointing was judged to be ſix years before Samuel's death, 8 before Sauls, whereof two or three David ſpent under Saul in imployment and honour: Cap. 17. 18. 19. 20. The other five in various places, and many troubles.

So he was anointed at the age of 22; inſtalled at 30; lived to 70.

17 *Goliah*

17 *Goliah* challenging *Iſrael* [11] is undertaken and ſlain by *David* [51] and the *Philiſtines* vanquiſhed [58].

18 *David* in all things ſheweth wiſdom and courage, for which *Jonathan* loveth him; *Merab* is promiſed him [o] *Michal* marrieth him, the people honour him; but *Saul* envyeth him, & feareth him [30].

19 *Sauls* purpoſes to ſlay *David* ſeveral wayes diſcloſed and diſappointed [11] [p] eſpecially by *Michal* [18] and by his ſheltring with *Samuel* [24]. [q]

20 *Jonathan* diſcovers his fathers determination againſt *David*, makes a Covenant with him, and diſmiſſeth him [42].

21 *David* receiving bread, and *Goliah*'s ſword of *Ahimelech* [10] flyeth to *Gath*, where he being accuſed and terrifyed feigneth himſelf mad [15]. [r]

22 He gathereth an Army [3] [s] gets ſhelter for his parents [5]: † what parties fell from *Saul* to *David* 1 *Chron.* 12. 1, 22. *l.* † At *Sauls* complaint [9] [t] *Ahi-*

[o] On the deceit uſed about his marriage was penned Pſalm 5. compare v. 6. with 9. 10.

[p] On occaſion of theſe deliverances he penned Pſal. 11. V. N. and Pſalm 140. And on that watching the houſe to ſlay him v. 10 to 18. he compoſed Pſalm 59. as by its title is manifeſted.

[q] While he abode with Samuel he wrote Pſalm 73. V. N.

[r] Hereon being ſore afraid he prayed Pſalm 56. And giveth praiſe when delivered in Pſalm 34.

[s] At this ſeaſon he compoſed Pſalm 27. v. 1, 3. with 2 Sam. 22. 1, 3. and v. 4, &c. with v. 6. and v. 10. with 2 Sam. 22. 49.

[t] Either on this complaint of Saul: or on that on his ſon 1 Sam. 20 30, 31. David is thought to have written Pſ. 7. V v. 3, 4; 7; 12. &c. Alſo Pſalm 26. & 64. & 139.

melech is accuſed [11] and with fourſcore and five other prieſts ſlain by *Doeg*, and their City ſmitten [20]: *Abiathar* eſcaping relates it to *David* [23]. [u]

23 *David* reſcues *Keilah* [6] and for fear of *Saul* flies thence [13]: *Jonathan* confederates with him [19]: The *Ziphites* ſeek to betray him [25] [x] but the *Philiſtines* invaſion diverting *Saul* he eſcapes to *Engedi* [29].

24. *Sauls* skirt cut off [7]: [y] *David* proveth his innocency by it [16] and *Saul* confeſſeth his ſin [22]. [z]

[u] On his receiving notice of this flattery and cruelty: and mainly againſt Doeg, he uttered Pſalm 12. and 52. and 36.

And on the Judgment Saul with his Courtiers paſſed and executed on the prieſts of the Lord and their City, he framed Pſalm 58.

[x] On this eſcape v. 26. he penned Pſalm 17. V. v: 11: and moſt evidently Pſalm 14. V N.

[y] Here before Sauls turning into the Cave he ſeems to have compoſed Pſalm 142. and 143.

[z] On this occaſion, and alſo on thoſe Treacherous blandiſhments Saul in like caſe uſed cap. 26. 21, 25. David compoſed Pſalm 28. v. 21. 25.

And chearing himſelf that this was extorted, even from an enemy, he compoſed Pſalm 92. and 138.

On reſpect to this he uttered Pſalm 57, as by it s title; and I ſuppoſe Pſalm 124, 125, and 92.

And in this Wilderneſs place and ſtate longing for liberty to publick Worſhip, Pſalm 63. V. v. 1. and all of it with 1 Sam. 24.

And as his uſual prayer in all this time of adverſity, we have Pſalm 86, V. v. 1 14, 17.

And it may be Pſalm 94 for vengeance on his adverſaries.

And Pſalm 119 made up as the ſeveral breathings of his ſoul on diverſe occaſions in this difficult time of Sauls perſecuting him.

25 *Samuel* dyeth [1]: [*a*] *David* going to revenge himſelf on churliſh *Nabal*, is pacified by *Abigail* [35] and (*Nabal* dying [38]) he taketh her to wife [44].

26 At the *Ziphites* information *Saul* comes again to chaſe him [4]: [*b*] *Sauls* ſpear taken away [12] on which being reproved [20] he repents, and ceaſeth the purſuit [25].

27 *David* again flies to *Gath* [4] [*c*] making inroads from his head quarter at *Ziklag* [12].

28 *Saul* ſeeking to the Witch of *Endor*, heareth his doom——[25].

29 *David* marching to battle with the *Philiſtines* is ſuſpected [5] and diſmiſſed [11].

30 Returned he finds *Ziklag* pillaged and burnt [6] but he reovers again from the *Amalekites* all their ſpoils [25] and ſendeth preſents thereof to his friends in *Iſrael* [31].

31 *Iſrael* beaten, and *Saul* and his three ſons ignominiouſly ſlain [10] and buried at *Jabeſh* [13]. [1 *Chr.* 10.]

II. *SAMUEL.* XXIV.

1. *David* receiveth tidings of *Saul* and *Jonathans* deaths [16] and greatly lamenteth over them [17].

[*a*] On the ſlaughter of the prieſts by Doeg cap 22. and the death of Samuel and general defection and calamity of that time, David ſighed forth Pſalm 12.

[*b*] On this, or that other endeavour of the Ziphites to betray him cap. 23. he compoſed Pſalm 54 as by its Title. And probably Pſalm 17 and 64.

[*c*] In this diſconſolate place its probable he compoſed Pſ. 13 And lamented his exile ſtate in Pſ. 120 ſtill promiſing truſt in God: and looking for protection from him in Pſalm 121.

2 * *David* made King of *Judah* 7 [*d*]: *Ishboſheth* over *Iſrael* 10: his Army beaten by *David*'s, and *Aſahel* ſlain by *Abner* 32. * 2944.

3 *Davids* poſterity 5: [1 *Chron.* 3. *l.*] *Abner* revolteth to him 21 [*e*] and is murdered by *Joab* 30 and ſolemnly buried 39.

4 *Ishboſheth* ſlain 8 and his murderers executed 12.

5 *David* anointed King over all * *Iſrael* 5: [*f*] † what bands came to him to *Hebron* to effect it, 1 *Chron.* 12. 23,—40. † He taketh *Zion* 10: [1 *Chron.* 11. 1—9.] and twice beateth the *Philiſtines* 25. [*g*] [1 *Chr.* 14.] * 2950.

6 * In the carting the Ark from *Baale* 6 *Uzza* is ſmitten 9 [*h*]: So it was lodged with *Obed-Edom* 12: [*i*] and again taken thence to be carried up to *Zion* with great and general exultation 20: *Michal* de-

[*d*] At this Judgment of taking away Saul and his race: and the dawning of the mercy of God in bringing him at laſt peacably to the Government, he compoſed Pſ. 101 his exultation thankſgiving and good reſolutions for his demeanour therein better than his Predeceſſor.

[*e*] And on the growing hopes and confidence of the ſame mercy by theſe grand ſteps making way thereto, he wrote Pſ. 75. viz. his thanks and vowes to God, and his ſevere admonitions to them that yet oppoſed and reproached his advancement.

[*f*] And probably in commendation of this fact and the re-union of the Tribes thereby, he ſang Pſalm 133.

[*g*] On theſe victories over the enemies within the land, he ſang Pſalm. 18. repeated 2 Sam. 22.

[*h*] Poſſibly on the terrour of Gods ſeverity in holineſs witneſſed by this ſtroke he compoſed Pſalm 15.

[*i*] In this place I judge he wrote Pſalm 24.

ſpiſing

piſing *David* for it is reproved [23]. * *Anno Mundi* 2951. † 1 *Chron.* 13. 15. *l.* and cap. 16 A Pſalm of prayſe for it [36]: And the perſons appointed to attend it [43]. † [*k*]

7 *David* now in tranquillity [1] [*l*] purpoſing to build a Houſe for the Ark [3] is forbidden, and aſſured of Gods mercy to his houſe for ever [17]: for which he gives praiſe [29]. [*m*] [1 *Chron.* 17.]

8 He ſubdueth the *Philiſtines*, *Moabites*, *Hadade-*

[*k*] For them that attended the Ark now in Zion, for an Even-ſong I ſuppoſe might be appointed Pſalm 134, and 135. being both to the ſame ſcope.

[*l*] David now in tranquillity, and full hopes of all future proſperity, wrote Pſalm 18 and alſo Pſalm 23.

(*m*) This peacable and promiſingly, proſperous ſtate was in the fourth year of the reign of David in Hebron. viz. after his accompliſhment of his firſt wars with the houſe of Saul, Cap. 2, 3, 4. and with the Jebuſites, Philiſtines, and all other Enemies within Canaan, cap. 5. on which he ſang Pſalm 18. repeated in 2 Sam. 22.

Alſo from the famine, related 2 Sam. 21. 15. and from the plague, related 2 Sam 24. and 1 Chron. 21. and after he had taken Jeruſalem, and Zion: and brought the ark in thither 1 Samuel 6.

And that the floor of Ornan on mount Moriah was deſigned of God for the place of the Temple to be built 1 Chro 21. 18, 30. Then did he purpoſe to build this houſe of God, and was inſtructed and incouraged as here is mentioned.

And in that order muſt theſe Scriptures be read, if reduced unto their proper place and time.

And now triumphing in confidence of the largeneſs bleſſedneſs and perpetuity of his Kingdom in Chriſt: he uttered that Prophetick and Evangelick hymn of praiſes unto Jeſus his ſon, and Saviour, Pſalm. 110.

zer,

zer, and the *Syrians*, [8]: *Hamath* and *Edom* acknowledge him [18]. [1 *Chron.* 18.] [n]

9 His kindneſs to *Mephiboſheth* [13].

10 The *Ammonites* abuſe *Davids* Meſſengers; and with the *Syrians* are twice beaten for it [19]. [o] [1 *Chron.* 19.]

[n] Before David began theſe wars to which he was commanded of God, and while the nations hearing of it, or fearing it, were preparing and combining for to reſiſt him and fruſtrate the Covenant and his hopes:

I ſay then David typifying Chriſt, ſent theſe heathens that objurgatory and admonitory Epiſtle Pſalm 2. and probably Pſalm 4 V v. 2.

And to his own ſouldiers to caution them and animate them, Pſalm 95.

Alſo then before his marching forth, he left for the people and Levites to be uſed to God, thoſe forms of prayer, Pſ. 20. and of praiſings Pſ. 21.

And in the middeſt of theſe atchievments Pſal. 9. Conſider it throughout, for this 9th was compoſed after his ſickneſs mentioned Pſ. 6. with 9th 13. and after the ark brought to Zion Pſ. 9. v. 11. and 14.

Furthermore when ſome of them were ſubdued, and triumphed over, the reſt are a ſecond time exhorted to ſubmit in Pſalm 29. and 96. 97.

[o] In the height of this doubtful, difficult and oft renewed war with the Ammonites and their confederates Syria and Edom &c.

And on ſome prevalency of theſe enemies over part of the land of Iſrael and their armies (though not particularly mentioned in ſo ſhort a narrative as this hiſtory is) I ſay thereon its probable that he compoſed Pſalm 44. and 60. complaining of theſe diſaſters, and imploring Gods help, which afforded in after ſucceſſes he prayſed God in Pſalm 108.

And when Joab and Abiſhai went to finiſh the conqueſt on Edom &c. Then as a ſong of defiance, Pſalm. 60 and of triumph Pſalm 144.

And

And somewhere ingaged in this war on the utmost confines he prayed Psalm 61. V. v. 2 and Ps. 62.

And when all his conquests were finished, the Empire extended unto the utmost bounds promised, and so Christ and his universal kingdom in David, as a type, deciphered and advanced, then those Psalmes of prayses to God Psalm, 93. and as I think Psal 96, 97, 98, 99, 100, and likewise Psalmes 117, 118, and 145, 146, 147, 148, 149, 150. V. N. on the said Psalmes.

And now he again exhorted all those subdued Kingdoms to fear God and willingly to worship him. And his Church of Israel whom he had so exalted, to prayse and believe and obey the same God, in Psalm 33 and 117.

11 *Davids* adultery with *Uriahs* wife [5]: he killeth him [25] and marrieth her [27].

12 He is convicted by *Nathan*, and though pardoned, yet sorely menaced [15]: [*p*] his child dyeth [23]: *Solomon* born [25]: *Rabbah* taken [31]. [1 *Chron.* 20. 1, 4.]

13 *Amnons* incest with *Tamar* [21] for which he is murdered by *Absalom* [30]: the other brethren flee to *David* [37]: *Absalom* to *Talmai* [39]. [*q*]

[*p*] On the conscience of this heinous guilt, and the terrour of Gods displeasure and chastisements, he composed that mournful Ps. 51, as its title sheweth.

Yea on this occasion and the events thereof, in various calamities that afterwards befell him, he composed many Psalms whereof some called penitentials.

[*q*] Being sick with grieving at these miseries and foul miscarriages of his sons, and of himself; and the reproaches that thereon were cast on Religion &c. and the ruines of his house, and kingdom thereby, David mournfully uttered Psalm 6. and 32. 35. 38 39. 40. 41.

And Bathsheba better nurtureth her son Solomon as is hinted Proverbs 31. 1, 10.

14 *Absalom*

14 *Abſalom* by *Joab*'s wile [20] fetched home again [24] frets he might not ſee *David*, and ſets *Joabs* field on fire [33].

15 He ſtealeth the hearts of the people [6] and in the fortieth year of the kingdom [r] riſeth up againſt his Father [12] [s] cauſing him to fly from *Jeruſalem* [31] [t] who ſends *Huſhai* back to counter-work *Ahithophel* [u]

16 *Ziba* belyes *Mephiboſheth* [4]: *Shimei* curſeth [14] *Abſalom* defiles his Fathers Concubines [23].

17 *Ahithophels* Counſel [4] defeated by *Huſhai* [15]

[r] 2 Sam. 15, 7. Its ſaid after 40 years Abſalom began his parricidi us inſurrection.

It muſt be meant of the kingly Government firſt ſet up, viz. under Saul 12; ten Samuel yet living, and two after his death; and under David twenty eight. viz.

Over Judah only 7. 1 Kings 2. 11. over all Iſrael while he managed the forreign wars unto the time of his Adultery ten years, to Solomons birth contemporary with Amnons inceſt two, to Amnons death two more. Abſalom ſtayed at Geſhur three years. In Jeruſalem two years were under a Cloud. The other two after his being taken again into favour he contrived this rebellion.

This quaſhed, David lived 12 years more which made up the 40 years of his reign, and the 70 of his life, 1 Kings 2.11. for the moſt part in peace and proſperity; and then prepared for the building and worſhip of the Temple.

[s] On this General defection of the people from him, its probable that he compoſed Pſ. 14. and Pſ. 53.

[t] In this diſtreſs leaving the Royall City and Temple and flying for his life he compoſed Pſ. 3. ſee its title: and probably Pſ. 71 V v. 11. with Pſ. 3 2.

[u] As he Sent Huſhai to defeat Achitophels counſel, ſo he alſo prayed againſt it and him in Pſalm 109.

David

David having notice of all things, flyes to *Mahanaim* [22]: [*w*] *Ahithophel* hangs himſelf [23]: *Amaſa* made General [26]: *Barzillai* meets *David* [29]. [*x*]

18 *David* marſhalleth and ſends forth his army [5] whereby [*y*] *Abſaloms* Army is overthrown [8] himſelf ſlain—[18]: *David* hearing of it [32] doth bitterly lament him [33].

19 *David* returning [15] [*z*] *Shimei* is pardoned [23]: *Mephiboſheths* cauſe decided [30]: *Barzillai* bleſſed [40]: *Iſraels* conteſt with *Judah* [43]. [*a*]

20 *Sheba's* inſurrection [2]: *Davids* dedication and cleanſing of his houſe [3]: [*b*] *Amaſa* killed by *Joab* [13] and *Sheba* ſuppreſſed [23]: the cheif Officers [26].

21 The ſlaughter of the *Gibeonites* avenged with a Famine [2]: and the hanging *Sauls* ſons [12]: their and *Sauls* bones buried [15]: four victories over the *Phili-*

[*w*] On this firſt notice of all tranſactions from Huſhai 2 Sam. 15. 23 David compoſed Pſ. 55.

[*x*] Glad that he was eſcaped ſafe to Mahanaim, and there ſo courteouſly received, he compoſed Pſ. 31. V. v. 8. 21, 22.

And here exciled near the mountain Hermon he mournfully breathed out Pſalm 31. 42. and 71.

[*y*] When David had ſent forth his army and was now left alone; its probable that he compoſed, and prayed Pſ. 25.

[*z*] On his returning probably he compoſed Pſ. 77. ſetting forth his late deep diſtreſſes and invocations, and Gods anſwer of his prayer.

And on his way again towards Zion Pſ. 84.

[*a*] In this conteſt and revolt of Iſrael after Sheba he, compoſed Pſalm 43. ſee it v. 1.

[*b*] On this cleanſing and dedicating his houſe, he compoſed Pſ 30. V. title and Note.

ſtines

ſtines [22]. [1 *Chron.* 20. 4, 8.] [*c*]

22 *Davids* Pſalm of Thankſgiving [51]. [*Pſalm* 18.]

23 *Davids* laſt words of the duties of Magiſtrates [7]: [*d*] his thirty ſeven Worthies, and their exploits [39]. [1 *Chron.* 11. 10, 47.]

24 *David* numbring the people [9] the Plague is ſent [17] [*e*] and again removed by Sacrifice [25]. [1 *Chron.* 21. *l.*] [*f*]

[*c*] Songs of Triumph and Thankſgiving probably on the accompliſhment of theſe firſt victories compoſed were Pſ 8 47 68.

[*d*] About the latter end of his life its probable he uttered Pſalm 37. and 49.

[*e*] Davids forms of humiliation and interceſſion under this Judgment we have in reading Pſ. 130. 131.

[*f*] The terribleneſs of this plague and of the famine but three years before, being the firſt years of Davids reign; together with the plenty reſtored, and the plague removed; and the anſwer by fire from heaven and the deſignment of the place for the temple ſet forth 2 Sam. 21. 24. 1 Chron. 21. are the matters reſpected in Pſalm 65. and 66. and 67.

And for the time, this 21, 22. 23, and 24. chapters are to be referred to the hiſtory of 2 Sam. 5. 6. 7. V. Note on chap. 7.

The 65 Pſ being a Hymn after the ſacrifice in the floor of Ornan 1 Chron. 21. 30. He for fear of the plague not yet daring to goe to Gibeon where was left the Tabernacle & the Altar, 1 Chron. 21. 29, 30. Nor yet to Zion whither he had brought up the Ark, 2 Sam. 6. with 2 Chron. 1. 3, 6. Therefore promiſes that he would doe it when permitted Pſ. 65. 1, 2. and 66. 13, 16. And Pſ. 67. was the performance of it before the Ark.

This 21. 22. and 24. chapters of 2 of Sam. and all the places out of Chronicles relating thereunto, are ſupplements of the Hiſtory of the four firſt years of Davids reign in Hebron, related in the ſeven firſt chapters of this book, and with them muſt be read Chronologically V. N. on 2 Sam. 7. 1.

1 Chron.

†1. *CHRON.* 22. *Davids* preparations for the building of the Temple [5]: his inſtructions and charge unto his ſon [16]: and to the Princes [19].

23 The number and diſtribution of the Levites [32].

24 And of the ſons of *Aaron* [19]: the *Kohathites* [26]: and the *Merarites* [31].

25 Of the Singers [31].

26 Of the Porters [19] and other general Officers [32].

27 *Davids* Officers of his Army and Houſhold [34].

28 *David* recommends the Work to them, and to his ſon *Solomon* [10] giving him Gods pattern for every parcel of it [21].

29 *David* and his Princes make further Free-will-offerings towards it [9] for which he bleſſeth God [20] and offers Sacrifices [30]. † [*g*]

I. *KINGS.* XXII.

1 A *Donijah* attempting to make himſelf King [10] is defeated by the anointment of *Solomon* [33]. * 2983. [*h*]

2 *Davids* laſt charge [*i*] and death [11] [1 Chron.

[*g*] Its not improbible that in the joyfull apprehenſion of the Church and its viſible worſhip thus eſtabliſhed, David compoſed Pſalm 87.

[*h*] To this time we muſt refer that laſt prayer of David for the rectitude, amplitude, renown, and endurance of king Solomon and his Kingdom, viz. as types of the Lord Jeſus and his Church, in whom alone it is amp'y fulfilled; ſee N. on Pſalm 72. and Paragraph of Harmony 189.

[*i*] This charge as to the religious part of it ſet forth more fully 1 Chron. 29. was ſeconded with the compoſure of Pſalm 127 and 128 for his ſons inſtruction and encouragement.

29. 3, 30,] *Adonijah* put to death [23]: *Abiathar* de-
poſed [27]: *Joab* executed [35]: and *Shimei* [46].

3——*Solomons* piety, & petition for wiſdom grant-
ed [16]: [2 *Chron.* 1.] his deciſion between the two
Harlots [28].

4 His Officers [19]: his Houſhold proviſion [28] and
his Wiſdom [34].

5 *Hiram* and *Solomons* Workmen prepare Timber
and Stones to build the Temple [18]. [2 *Chron.* 2, *l.b.*]
* 2987.

6, 7 The making the Temple, with all the Orna-
ments and Furniture thereof. [2 *Chron.* 3. 4.]

8 The Temple dedicated [11] [2 *Chron* 5.] with
Prayer [61] and Sacrifices [66]: † With fire from heaven,
and the glory of the Lord appearing, 2 *Chron.* 7. 1,
11. †* 2995. [*k*]

9 Again God appeareth to *Solomon* [9] [2 *Chron.* 7.
12, 22.] his preſent to *Hiram* [14]: his buildings [24]: [*l*]
Sacrifices [25]: and Navy [28]. [2 *Chron.* 8.]

10 The Queen of *Sheba* [13]: *Solomons* Wiſdom,
Wealth, and Magnificence [29]. [2 *Chron.* 1. 13, 17.
and Cap. 9.]

[*k*] At this time, and on this occaſion was framed Pſalm 132, as we judge by Solomon V.N. alſo Pſalm 78.

Alſo in this time of religious purity and proſperity and the Iſraelites unity in Gods Worſhip was writ by him Pſalm 45.

And on the general peace under Solomon, I judge that he compoſed Pſ. 133.

[*l*] After his great buildings finiſhed, he wrote the book of Canticles, cap. 7. 4.

11 *Solomon*

11 *Solomon* falling to Idolatry [8] God is displeased [13] and stirreth up adversaries against him; *Hadad* [22]: *Rezon* [25]: and *Jeroboam* [40]: [*m*] he dyeth [43] [2 *Chron.* 9 29.——31.]

12 *Rehoboam* for his rough answer, rejected of the ten Tribes [20]: [2 *Chron.* 10.] and he is forbad reducing them by force [24]: † but strengthneth his own Kingdom. 2 *Chron.* 11. *Jeroboam* made King in *Israel*, where he sets up his Calves [33]. [*n*] * 3025.

13 *Ieroboams* hand withered, and restored [10]: the Prophet seduced [22] slain [26] and buried——[34].

14 *Abijahs* [18] and his father *Ieroboams* death [20]: *Rehoboam* † his building, marriages, piety, and prosperity for three years, 2 *Chron.* 11. 5. 23. † he sinneth [24] and is plundered by *Shishak* [28] and dyeth [31]. [2 *Chron.* 12 *l.*] [*o*]

15 *Abijams* evil reign [8] *: † yet relying upon the Lord he overcomes *Jeroboam* in battel 2 *Chron.* 13. † *Asa's* good reign [24] *: † his peace, piety, and for-

[*m*] Towards the end of his Reign, I judge that he compiled together, what before he had wrote at several times, *viz.* most of the book of *Proverbs*; and on all the sensual carnall and empty things of this world, and his fall by them, and repentance afterwards, *Ecclesiastes*: and for Spirituall communion to be had here with Christ, in the ways of Religion, the Book of *Canticles*.

[*n*] In 2 Chron. 12. we read more at large, that on Rehoboams humbling himself, he was spared from utter spoile. So then for a prayer of Publick intercession, I judge was composed Psal 80, by Shemajah.

[*o*] In lamentation of, and supplication for the Church, Temple, and Kingdom, in this Apostacy of Israel, degeneracy of Judah, and devastation by Shishak; Ethan composed Ps. 89.

tifications, 2 *Chron.* 14. 1, 8. his victory over the *Æthiopians*, to *v.* 15. his Reformation and renewing Covenant with God, Cap. 15. he truſts to the *Syrians* to help him againſt *Iſrael*, 2 *Chron.* 16. 1, 10. and to the Phyſicians, *v.* 12. his death and funeral, to *v.* 14. *Iehoſhaphat* ſucceeds him. † *Nadab* and *Baaſha* reign in *Iſrael* 34. * 3042. * 3044.

16 *Iehu*'s propheſie againſt *Baaſha* 7; the reigns of *Elah* 8: *Zimri* 20: *Omri* 28: and the beginning of *Ahab*——34.

17 *Elijah* fed by Ravens 7: by the Widdow of *Zarephath* 16: whoſe ſon he raiſeth to life 24.

18 He meeteth *Ahab* 16: ſlayeth *Baals* prophets 40: foretelleth the rain 46.

19 Being threatned by *Iezebel* 2: he gets away to *Horeb* 18 and returning anoints *Eliſha* his ſucceſſor 21.

20 *Benhadad* twice beaten 30: *Ahab* friendly diſmiſſeth him 34: for which he is ſentenced 43.

21 *Ahab* and *Iezebel* take away *Naboths* life, and his Vineyard 16: for which being adjudged by *Elijah* 24 he humbleth himſelf 29.

22 *Ahab* going (with *Iehoſhaphat*) againſt *Ramoth-Gilead* is ſlain [2 Chron. 18. *l.*] and *Ahaziah* ſucceeds him 40: * *Iehoſhaphats* reign and death, and * *Iehoram* ſucceeds him——53. * 3085. * 3106.

† II. *CHRON.* 17 *Iehoſhaphats* piety, inſtruction of his people, and great proſperity 19.

19 He is reproved for joyning with *Ahab* 4: he appointed and chargeth his Judges 11.

20 His Faſt 5: prayer 21: [*p*] and victory over the

[*p*] As a prayer to be uſed by the Levites of the Order of Aſaph, was on this occaſion compoſed Pſalm 83. *Mo-*

Moabites, &c. 25: and thanksgiving 30. Afterwards he joyneth in shipping with *Ahaziah* 37.

21 He dyeth: and *Iehoram* his son slays his brethren 4: *Edom* revolts 11: *Elijahs* prophesie of him 15: his loathsome disease, and death 20. †

II. KINGS. XXV.

1 *Ahaziah* for enquiring of *Baal-zebub*, is assured by *Elijah* that he should die 18.

2 *Elijah* translated 11: *Elisha* succeedeth him 18: he healeth the waters of *Iericho* 22: and curseth the children 25.

3 *Moab* subdued, and the three Kings supplyed with water 27.

4 *Elisha* multiplies the Widdows oyle 7: and restoreth the *Shunamites* son to life 37: healeth the deadly pottage 41: and increaseth the provision for the Prophets 44.

5 The leprosie healed in *Naaman* 19: cleaveth to *Gehazi* 27

6 Iron swimmeth 7: the *Syrians* blinded 23: the siege and famine of *Samaria* 33.

7 The flight of the *Syrians* discovered by the Lepers 11: causeth incredible plenty 16: the unbelieving lord trod to death 20.

8 The *Shunamites* land restored 6; *Hazael* succeeds *Benhadad* in *Damascus* 15: *Iehoram* wickedly reigns after *Iehoshaphat* 19: *Edom* and *Libnah* revolt 24 † * He slays his brethren: *Elijahs* prophesie against him: his loathsome disease and death 2 *Chron.* 21. † *' *Ahaziah* in impiety succeeds him 29. * 3111. * 3113.

9 *Iehu* anointed [10]: he killeth *Ioram* [26]: and *Ahaziah* [29]: [2 *Chron.* 22. 1, 9. *l.*] and *Iezebel* [37].

10 He ſlays all the reſt of *Ahab*, and the brethren of *Ahaziah* [17]: and all the Prieſts of *Baal* [28]: but cleaves to the ſins of *Ieroboam* [31]: he is aſſailed by *Hazael*, and dyeth: and *Iehoahaz* ſucceeds him [36].

11 *Ioaſh* preſerved [3]: and reſtored to his Kingdom *, and *Athaliah* ſlain [21]. [2 *Chron.* 22. 10, 12. & Cap. 23.] *3120.

12 He repaireth the Houſe of the Lord [16] † but after *Iehojada*'s death, falls to Idolatry, and kills *Zechariah*, 2 *Chron.* 24. 17, 22. † He is pillaged by *Hazael* [18]: and murdered by his own ſervants [21].

13 *Iehoahaz* reigning, the cruel *Syrians* prevail over *Iſrael* [9] [*q*]: his ſucceſſor *Iehoaſh* viſiteth *Eliſha* on his death-bed—[21]: he prevails over the *Syrians* [25]. [*r*]

14 *Amaziah* reigneth well at firſt [4]: and ſlew the murderers of *Ioaſh* his Father [7]: † diſmiſſes the Army hired out of *Iſrael*; overcomes the *Edomites*, and worſhips their gods, 2 *Chron.* 25. 1, 16. † challenging *Iehoaſh*, he is utterly ſpoiled by him [14]: and he is murdered by his own people, and *Azariah* made King [22]: *Ieroboam* ſon of *Ioaſh* maketh great con-

[*q*] And for their cruelty in their conqueſt, they are threatned in Amos 1. 3. 6.

[*r*] About the time of Jehoaſh and Amaziah, its probable that Joel propheſied when the enemies without prevailed not over them, then God viſited them by great drought, fire, famine, peſtilence, &c. Of which Amos alſo ſpeaks, Cap. 4. 5, 9. as of things forepaſt in the daies of Jeroboam the ſon of Joaſh, Amos 1. 1.

queſts

queſts [29]. * 3159. [s]

15 * *Azariah* reigneth well [7]: [t] called *Uzziah*, 2 *Chron.* 26. mightily proſpers in building, husbandry, and War [15]: after going to offer Incenſe, he is ſmitten with leproſie, and ſo dyeth [23] [u] † *Zachariah* [12] *Shallum* [15] *Menahem* [22] *Pekahiah* [26] *Pekah* and *Hoſhea* reign in *Iſrael* [31]: [w] * *Iotham* well in *Iudah* [33]. [2 *Chron.* 27.] * 3188. * 3240.

16 *Ahaz* very wickedly [5]: invaded by *Rezin* and *Pekah* [7]: he is releived by *Aſſyria* [10] [x] his Altar fetcht from *Damaſcus* [19]. his death [20]: † 2 *Chron.* 28. his people are ſlaughtered, and carried captive by *Pekah*, but the Captives returned again [15]: alſo by

[s] Jonah the prophet now lived, and foretold the great proſperity of this King, 2 Kiag. 14 25. with Jonah 1. 1.

Alſo towards the end of his Reign, Amos prophecyed in Iſrael, Amos 1. 1. and to him was accuſed for his plain dealing. Amos 7. 10.

[t] In the Reign of Uzziah, fell out that affrighting Earthquake, two years before Amos began to propheſie, whereof mention is made Amos 1. 1. and Zach. 14. 5.

In the beginning of Uzziahs Reign, Iſaiah Propheſied in Judah; his five firſt Chapters againſt the ſins of Iſrael, and to forwarn them of their approaching Captivity under Hoſhea, towards the end of Uzziahs Government.

[u] In this year that Uzziah dyed, was ſeen the viſion; and uttered that part of propheſie, Iſaiah 6.

[w] In this time of confuſion in Iſrael, through multitudes of Governors factiouſly ſupplanting one another, ſeems to be uttered that part of Hoſea 8. 9. 10. cap. 8. v. 4. & v. 9, 10. with 2 Kings 15. 19.

[x] Storied Iſa. 7. 1, 10. And poſſibly on this deliverance, and for future conſolation of the Godly, Iſaiah compoſed Pſal. 46. V. v 6. with v. 8, 9. with Iſa. 7. 1, 2.

the *Edomites*, *Philiſtines*, and *Aſſyrians*, to whom he ſent for aid [22]: and therefore he ſtill more ſerved Idols [27].

17 *Hoſhea* impriſoned [4]: [y] and *Iſrael* for their wickedneſſes carried captive by the King of *Aſſyria* [23]: and other Nations placed in their land, who feared the Lord, and worſhipped Idols alſo [41]. [z] [2 *Chron.* 5.25, 26.] * 3277.

18 *Hezekiah* deſtroyeth Idolatry [8] [a] *† 2 *Chr.* 29, he cleanſeth the Houſe of the Lord [19]: and offereth Sacrifices 36. Cap. 30. he keepeth a general Paſſover 27. Cap. 31. he deſtroys Idolatry in *Iſrael*: And appointeth the courſe of the Prieſts and the Levites; And allots them their due maintenance [21]. † He ſends a Preſent to the King of *Aſſyria* [16]: who ſends the railing *Rabſhakeh* againſt *Ieruſalem* [37] (*b*) † *Hezekiah* had ſtrengthened the City, and encouraged the people againſt him, 2 *Chron.* 32.1.8. † * 3272.

19 *Hezekiah* receives *Sennacheribs* letter [13]: prayeth [19]: & by *Iſaiah* is aſſured of Gods protection [34];

[y] Now did Iſaiah preach, cap. 7. 17 to 25. cap 8 & 9:8 to 21.

[z] Soon after this in Hezekiahs time, ſome of the children of Simeon, flying the Captivity, invaded and poſſeſt themſelves of Gedor and part of Mount Seir. 1 Chron. 4. 39. 43.

[a] In the days of Jotham, Ahaz, and Hezekiah, Micah propheſied againſt Iſrael, before their Captivity, Cap. 1. and alſo againſt Judah and Jeruſalem: See his book throughout, and Jer. 26. 18, 19.

[b] Between the Captivity of Iſrael and the Siege of Jeruſalem, Iaiah againſt Cuſh and Egypt uttered Iſaiah 15 to 22. And now he propheſyed Cap. 22. from which the Hiſtory is illuſtrated, yea to Cap. 32.

the

the *Syrians* [35] and their King ſlain [37]. [*c*] * 3287.

20 *Hezekiahs* life prolonged [11]: † his thanſgiving, *Iſa.* 38. *l.* his pride, ingratitude, and humiliation, 2 *Chron.* 32. 24. 33. thereupon † the Captivity of *Babylon* foretold [21]. [*Iſa*, 29.]

21 *Manaſſehs* moſt wicked reign [9] and comminations againſt him [17]: * † alſo his captivity, humiliation, return and reformation, 2 *Chron.* 33. 1. to 19. † wicked *Amon* ſucceedeth him *, and is ſlain by his own ſervants [26]. [2 *Chron.* 33. 20, 25.] * 3300. * 3355.

22 *Ioſiah* * repaireth the Temple [7]: and enquireth of the Lord concerning the Book of the Law [20]. [2 *Chron.* 34. 8, 28.] * 3357.

23 He cauſeth it to be publickly read, and the people to renew Covenant with God [3]: [2 *Chron.* 34. 29, 33.] he throughly deſtroyeth the places of Idolatry out of *Iudah* and *Iſrael* [20]: [2 *Chron.* 34. 3, 7.] [*d*] he celebrateth the moſt famous

[*c*] On this defence of Jeruſalem, and ſtrange deſtruction, and driving away of the King of Aſſyria, and his helpers to beſiege it, probably were compoſed Pſalm 46, 48, and 76. See the Hiſtory more at large 2 Chron. 32. Iſa. 36. 37.

[*d*] Three years after this famous Paſſover, that is in the thirteenth year of Joſiah, Jeremiah began to propheſie, Jer. 25. 1, 2, 3. And he continued till after the Captivity. The Eight firſt Chapters of Jeremiah were uttered in Joſiahs time.

In Joſiahs time alſo towards his end when all things were haſting to their ruine, in and before the Captivity of Judah, then Propheſied Zephaniah, Cap. 1. 1. and Ezekiel in Babylon.

Paſſover [23]: [2 *Chron.* 35. 1, 19. *l.*] [*e*] his deſerved praiſes [27] and death [24]: [*f*] † alſo the lamentations that were made for him, [*g*] 2 *Chron.* 35. 24, 27. † *Iehoahaz* ſucceeds him *, and is made a Priſoner by *Pharaoh-Nechoh*, [*h*] and *Jehojakim* * put in his room [37]. [*i*] [2 *Chron.* 36. 1, 4.] * 3387. * 3388.

24 *Jehojakim* harraſſed by *Nebuchadnezzar* [1] [*k*] and after him *Jehojachin*, [*l*] and moſt of his people carried Captives to *Babylon* [16]: [*Dan.* 1. 12.] *Ze-*

[*e*] About Joſiah's death, was uttered, Jer. 9.

[*f*] See the book of Lamentations, eſpecially Cap. 4. 18. to 20. and 5, 16. the reſt of that Elegiack Book are on the Captivity and ruine of the City.

[*g*] About this time, or rather in the end of Joſiah's Reign, Jeremiah uttered thoſe Propheſies of Pharo-Necho's ſubduing the Philiſtines, Jer. 47. and then of his Armies overthrow by Euphrates, Jer. 46. 1, 13.

[*h*] One Urijah was Prophet with Jeremiah; whom Jehojakim ſlew, Jer. 26. 20, 24.

[*i*] Now were carried Captive the three children and Daniel Cap. 1. 1, 6. and refuſe the Kings meat, Dan. 8, 18.

[*k*] Now Jeremiah Propheſied, Cap. 11. in its ſecond verſe pointing to this Copy.

[1, 3.] Now in the end of Joſiah and all Jehojakims Reign, ſeem to be uttered Jer 13. to 21.

And againſt Jehojakim only Jerem. Cap 22.

[*l*] Jehojakin called Jeconiah, Jer. 24. 1. 28. 4. Eſther 2. 6. and Coniah, Jer. 22. 28. 37. 1.

With him were carried captive Ezekiel Cap. 1. 1.

And Mordecai with Eſther, Cap 2. 6

In the 4th. of Jehojakim was uttered, Jer. 45. 46, 47, 48, 49. to ver. 34. againſt the Nations: Alſo Ezekiel 25. 26. 35. Zeph. 2. 4 15.

dekiah

dekiah * placed in his room, rebels againſt *Babylon* 20. [m] * 3399.

25 He and his people are carried away Captives 7: [n] the Temple and *Ieruſalem* are pillaged and burnt 21 * [o pr.] [2 *Chron.* 36. 11, 21. *Jer.* 39. & Cap. 52, 1, 30.] *Gedaliah* made Governour of the remain of the people: whom *Iſhmael* ſlays, and with the reſt flyes into *Egypt* 26: [p pr.] *Evil-Merodachs* kindneſs to *Iehojachin.* 39. † *Ier.* 52. 31, 34. the Captivity laſts ſeventy years, untill *Cyrus* proclaims them liberty *, 2 *Chron.* 36. 20, 23. *Ezra* 1. 1, 4. † * 3409. * 3479.

I. CHRONICLES. XXIX.

1 THE Generations of *Adam* to *Noah* 5: of *Iaphet* 8: of *Ham* 17: of *Sem* to *Abram* 29: of *Iſmaal* 32: of *Abram* by *Keturah* 34: of *Iſaac* 35: of *Eſau* 43: And the Kings 51: and Dukes born of him 54.

[m] During the Siege was uttered, Jer. 34. and Ezekiel 12 13. 14. 15. 16. 24. to 32.

[n] On this defection of Zedekiah was uttered Ezek. 8. 9, 10 Alſo 17. 18 19.

[o pr.] Almoſt all the Prophets threatned them with this Captivity, Amos, Micah, Joel, Hoſea, Iſaiah, Jeremiah, Ezekiel, &c. as 2 Chron. 36. 16, 22.

[p pr.] And for the comfort of the Godly and encouragement of piety in all, they ſtill intermix ſome predictions of this their delivery by Cyrus, Iſa. 45. 1, 5. Cap. 54. 60. Jer. 25. 12, 15. 29. 10, 15, &c.

To compleat the ſacred hiſtory of many paſſages after the City ſmitten, read Jer. 40. 41. 42. 43. and 44.

2 *Israels* xii sons recited [3] The posterity of *Iudah* in several branches [55].

3 The Children of *David* by his several wives [10]. The race of the Kings of *Iudah*, to *Zedekiah* [17]: and the sons of *Ieconiah*, after the Kingdom lost for several generations [24].

4 More of the posterity of *Iudah* [24]: and of *Simeon* [39]: and the warlike expeditions they made in *Gedor* and mount *Seir* in the reign of *Hezekiah*.

5 Some of *Reubens* posterity, and of *Gads* and *Manasſehs*, and their dwellings beyond *Iordan* [25]: of their victory over the *Hagarites* in the dayes of *Saul* and their Captivity by *Assyria* [29].

6 From *Levi* the high priests, to the Captivity [16]. And the cheif of the *Levites* [57]: with the Cities out of each Tribe given them to dwell in [81].

7 The muster of *Isachar* [6]: *Benjamin* [13]: *Naphtali* [14]: *Manasſeh* [20]: *Ephraim* [30]: *Asher* [40].

8 Other branches of *Benjamin*, reckoned [40].

9 Who at first dwelt in and about *Ierusalem*: with the charges, and orders of the Priests and *Levites* [44].

10 *Israels* discomfiture, with the death of *Saul* and his sons [11]: their burial [13]: and the reasons of his rejection [14].

11 *David* is made King over all *Israel* [4]: he seizeth *Zion*, and *Ierusalem*; and repaired them [10]: His chief captaines and their exploits [26]: with the names of many others [47].

12 The chief persons of every Tribe that came to him during *Saul*'s reign [23]: And the numbers of each Tribe that came to make him King over all *Israel* [40].

13 In

13 In the joyful bringing the Ark from *Kiriath-iearim* [9] *Uzzah* ſmitten [12]: ſo it was lodged with *Obed-Edom* [14].

14 *David* courted with preſents by *Hiram* [3]: his lineage in *Ieruſalem* [8]: he twice vanquiſhed the *Philiſtines* [17].

15 He aſſembleth the *Levites* [11]: and appointeth them their orders [25]: and ſo with all *Ieruſalem*, rejoycing bringeth up the ark to *Sion* [29].

16 The Sacrifices, and feaſting thereat [5]; the muſick and orders of Muſicians ſet to praiſe God [7]; and the firſt Pſalm to be ſung delivered them [37]; the reſt of the *Levites* in their orders, left to attend it [43].

17 *David* thinking to build God an houſe [3]; is lovingly forbidden, with promiſes that his ſon ſhould do it; and his houſe ſhould be eſtabliſhed for ever [16]; wherefore in all humility admiring Gods goodneſs, and believingly prayeth the performances of theſe promiſes [27].

18 After this he ſmote the *Philiſtines* [2]; *Moab* [3]; *Hadadezer* & the *Syrians* [9]; for which *Tou* congratulates and preſents him [11]; alſo *Edom* & *Amalek* [14]; putting Gariſons and tribute on them; and dedicating the ſpoil to God [14]; his chief officers enumerated [17].

19 *Hanun's* abuſe of *Davids* Embaſſadours [16]; is revenged in the overthrow of the *Ammonites*, and their auxiliary forces: once by *Ioab* and *Abiſhai* [16]: and again by *David* himſelf [19].

20 *Rabbah* taken and ſpoyled [4]; the ſons of the Giant ſeverally ſlain by *Davids* ſervants [8].

21 *David* haughtily numbring his people [7]; God diſ-

displeased, sendeth a Pestilence [15]; but by supplication [18] and Sacrifice in the floor of *Ornan*, it is removed [28]: which became the place of Worship, and whereon the Temple was built [30].

22 *Davids* preparation of all materials for the building [6]; his instructions and charge about it to *Solomon* [17]; and to the princes [19].

23 The number, orders, Pedigrees, and Imployments of the *Levites* [32].

24 And of the sons of *Aaron* [20]; and of the other *Levites* [31].

25 And of the musicians by their families [8]: and courses [31].

26 And of the porters [20]; and treasurers [29]; and other for civil Officers and judges [32].

27 Officers of the xii courses of the Kings guards twenty and four thousand in a course for each moneth in the year [16]; The princes of each Tribe [22], the rulers of his substance [32]; his Counsellers, Tutors of his sons, his favourite, and General of his Army [34].

28 These Chieftains with others being assembled [2]; *David* piously and strictly recommends the building of the Temple to them [9]; and to his son *Solomon* [11]; giving him Gods pattern [14]; And the chief materials for every part thereof [20]; encouraging him to the enterprize [21].

29 Further he maketh his own freewill offering of materials thereto [6]; and also the princes, theirs, to vast quantities and value [9]; for which he, and all with joy and thankfulness do bless, acknowledge, supplicate, and worship the Lord [21]; Offering Sacrifices [21]

and

and making *Solomon* King [26]; the Summary of *Davids* reign, and death, and the records thereof [30].

II. CHRONICLES. XXXVI.

1 *Solomon* with all the chief of *Israel* ſeek the Lord; and ſacrifice at *Gibeon* [7]: God appearing to him, at his requeſt there endues him with wiſdom, and endowes him with Wealth and honour impa-ralleled [3]; as in brief and general is deſcribed [17].

2 He ſendeth to *Hiram* for workmen, and choice Timber of all ſorts in abundance [11]; and obtaineth them [17]; ſetting the ſtrangers in *Iſrael* to help about ths Timber [18].

3, 4 The making of the houſe in all its parts, Ornaments, and Utenſils as was commanded.

5 The temple finiſhed and furniſhed with a ſolemn and general aſſembly rejoycing and offering ſacrifices; The *Levites* bring up the ark into it [11]; and the while all the ſingers with their Inſtruments were ſounding praiſes; the Glory of the Lord filled it [14].

6 *Solomon* now bleſſeth God, for his Gracious performance of his promiſe therein unto them [12]; Praying the continuance thereof unto all that ſhould ſeek him thereat [22]. And in ſeveral more eſpecial caſes; as in appeals to God upon oathes for Civil juſtice [24]; in ſubjugation by enemies [26]; in great drought [28]; dearth, and many other exigences [32]; ſo alſo for ſtrangers ſeeking God there [54]; Or *Iſrael* going to war [36]; or in their captivities [41]; ſo dedicates it unto God for an habitation; and means of communication with his people [42].

7 Here-

7 Hereon, fire coming from heaven and consuming the sacrifice: all *Israel* bowing, do worship [4]; and after with innumerable sacrifices keep this feast of the dedication for fourteen dayes [12]; The Lord appearing to *Solomon* further ratifies all he had requested for the said house [17]; and family of *David*: in case they continued in obedience, and true worship [19]; But if not; he denounces their utter detestation, and extirpation [22].

8 His many other great buildings reckoned [7]; the remaining inhabitants of *Canaan* made his tributaries [9]; & of the *Israelites* his Officers [11]; his wife brought to her house [12]; He settles the dayly courses for the Sacrifices, and for the priests and *Levites* [17]; great treasure brought him from *Ophir* [18].

9 The Queen of *Sheba* admiring his works, and Wisdom, presents him with gifts [13]; His magnificence further set forth in his annual importations [15]; the Targets and Shields of Gold [17]: his throne [20]; furniture, Trafficks, and presents [5]. the strength, extent and wealth of his Kingdome [29]; the records thereof, and his death [31].

10 *Rehoboam* to be installed, is petitioned for liberty [6]; and for his haughty and threatning refusal thereof [16]; is himself rejected by the ten Tribes [19].

11 He mustering forces to reduce them [2]; is forbidden [5]; so he strengthens his own part of the Kingdom by defenced cities [13]; and by the resort of the pious *Levites*, priests, and people unto him [18]; and by his numerous posterity, wisely disposed of [23].

12 And now with his people beginning to forsake God,

God, *Shiſhak* invades them [5]; whereon at the preaching of *Shemajah* they humble themſelves [7]; and ſo are only ſore pillaged [10]; and continue in a low condition, till his death [16].

13 *Abijah* ſucceeding [3]; and warring with *Ieroboam* and *Iſrael* [4]; declares to them their Apoſtacy from God; and certain overthrow [13]: which accordingly came to paſs [20]: So *Abijah* waxed mightier to his death [22].

14 *Aſa* taking away the Idols injoyneth true worſhip [6]; buildeth many fenced cities [8]; and by prayer obtained a great victory over the *Arabians*, that came up againſt him [15].

15 On this; and being encouraged by the prophet *Oded* [8]; He ruineth more Idol places, and reneweth the worſhip, of God by edicts, and ſolemn Covenant [16]; depoſing *Maachah* with her Idol [17]; and reſtoring the dedicate things to the houſe of God [19].

16 In his thirty ſixth year, he hireth and truſteth on the *Syrians* to divert *Baaſha* from him [7]; for which *Hanani* reproves him [11]; alſo in his diſeaſe ſeeks not to the Lord, but to the Phiſitians [13]; ſo dieth; and is honourably interred [14].

17 *Jehoſhaphat* after him reformeth further, and exceedingly proſpers [7]; cauſeth his people to be taught in the law [10]; the neighbouring nations fear him, and pay him Tribute [12]; his building, and armies with their leaders [19].

18 He joyning affinity with *Ahab* [2]; and being entertained by him, promiſeth to aſſiſt him againſt

Ramoth

Ramoth Gilead [4]; the falſe prophets all encourage it [12]; *Micaiah* diſſenteth; denouncing evil to *Ahab* for which he is remanded to priſon [28]: *Jehoſhaphat* with hazard fleeth [33]; and *Ahab* is ſlain there [34].

19 For this league *Jehu* the prophet reproves him [4]; He viſits his Kingdom to reform it [5]; appointing judges, and charging them to be juſt [11].

20 *Moab*, *Ammon* &c. coming againſt him [3]; He proclaims a general faſt [5]; He fervently entreateth help from God [10]; Then *Jehaziel* a prophet aſſures that God ſhould gain him the victory [18]; they worſhip and praiſe the Lord [20]; at their outgoing he exhorts them to believe and praiſe God for this promiſe [22]; and proceeding, found their enemies all ſlain by mutining among themſelves [25]; ſo they gathered their ſpoil [26]; bleſſed the Lord in *Berachah* [27]; and returned triumphant unto *Jeruſalem* [31]; a breviary of his good reign [35]; and the breaking of his Navy he had ſet forth in partnerſhip with *Ahaziah* [37].

21 He dying, his heir *Jehoram* ſlays all the reſt of his ſons [5]; and reigning wickedly [8]; the *Edomites* (though ſmitten by him) revolt from him, ſo doth *Libnah* [11]; He compels *Judah* to idolatry [12]; *Elijah* by a writing reproves him; and threatens him and all his with ſore plagues [16]; ſo his ſubſtance, wives, and and Children are carried to the enemies [18]; and he, by a loathſome diſeaſe is brought to his grave in diſhonour [20].

22 *Ahaziah* (called alſo *Jehoahaz* and *Azariah*) reigneth wickedly [5]; joyneth with *Joram* againſt *Syria*, and going after to viſit him; is with his kindred

kindred and nobles Slain by *Jehu*; Then executing judgment on the houſe of *Ahab* [10]: Whereon *Athaliah* enraged, deſtroyeth all the reſt of the Royall Seed, (*Joaſh* only was hidden from her v. 11.) and ſhe Reigned over the Land Six yeares [12].

23 Then *Jehojada* (complotting with others) ſetteth up *Joaſh* for King [12]: and Slew *Athaliah* [16]: He plighteth a Covenant that both King and people, ſhould be the Lords [17]: bringing Baals Worſhip to ruine [18]: Gods Worſhip to its primitive purity [20]: and the King to his eſtate and Government [21].

24 *Joaſh* begins to reign well [4]: and got the houſe of God repaired by publick collection [15]: but *Jehojada* being dead [17]: he fals to idolatry incorrigibly [20]: ingratefully ſtoning *Zachariah* when he teſtified againſt it [23]: Soon after he is plundred by the *Syrians* [25]: And himſelf diſeaſed, is murthered by his own Servants [27].

25 *Amaziah* ſucceeding [3]: ſlays thoſe murderers [4]: gathereth his Army, and hires auxiliaries out of *Iſrael*: but admoniſhed by a prophet, diſmiſſeth them [11]: And proceeding with his own forces, ſmites and captivates the Edomites [14]: and then worſhips their Gods [15]: refuſing to be reclaimed from it [17]: challenging *Joaſh*, he is quite diſcomfited [23]: and *Jeruſalem* layd open and ſpoiled [25]: his own Servants purſue him to death [28].

26 *Uzziah* put in his roome, reigneth well; and exceedingly proſpers [6]: in his warres abroad [9]: fortifications, husbandry, armies, and their various ammunitions [16]: but thereon preſuming on the

Priests office; he is resisted, thrust out, and smitten with Leprosie incurable to his death [23].

27 *Jotham* reigneth well, & also prospers in buildings [5]: and subduing the *Ammonites* to his death [9].

28 *Ahaz* succeeding practiseth idolatry [5]: so his people are sorely smitten, spoiled, and captivated by the *Syrians* [6] and *Israelites* [9]: but at the prophet *Oded*'s warning, the captives are sent back again [16]: Also by the *Edomites* and *Philistines* [20]; and the King of *Assyria* (whom in vain he sent to for aid) [22]; but the more he was distressed, the more he transgressed [26]; to his end [27].

29 *Hezekiah* restores again the worship of God [4]: bespeaking the Priests and *Levites* to help him [12]: who accordingly cleanse the Temple [20]; whereupon he offered sin-offerings for expiation [31]: and also many burnt-offerings [36].

30 He invites all *Judah* and also *Israel*, to come and keep the passover [13]: where assembled; and casting out all Idols [15]; they celebrate it as they could, and are accepted [23]; and also keep seven other daies, with great joy [27].

31 Then those that kept the passover go forth into their cities and destroy all the Idols [2]: *Hezekiah* appoints the courses of the priests and *Levites* to their respective services [3]; and all the appointed offerings for the service of God, and for their own maintenance, and their families [21].

32 *Sennacherib* coming to invade *Judah*, *Hezekiah* prepareth for defence [6]: encourageth his people [9]: *Sennacherib* by his servants, and by his letter (thinking

ing to affright and draw off the people) deſpiſes, threatens, and rails againſt both the Lord; and the King 20: ſo his army and himſelf are ſmitten 23: and *Hezekiah* with his delivered, and magnified 24: afterwards (being alſo reſtored from his ſore ſickneſs) he is ingratefull, and proud; but again humbled for it 27: his wealth, and great works recited 35: and errour with the Embaſſadours of *Babylon* 32: his deeds, death, and Sepulchre 33.

33 *Manaſſeh* his ſon ſets up the old Idolatry more then ever 11; for which being carried to *Babylon*, he humbleth himſelf; and then being again reſtored 14 he deſtroyeth the ſame Idols; and reſtoreth the worſhip of God 18: which things were elſewhere largely recorded 20: He dead; *Amon* reviveth his Idolatry 24: and is ſlain by his own ſervants, and his death revenged 25.

34 *Joſiah* in the beginning of his youth, and reign, ſeeketh God 4: and four years after, extirpates the Idols and their worſhip out of the land 8; after ſets to repair the houſe of the Lord 14: where finding the book of the Law, and being awed with the threatenings thereof; he ſends to enquire of God about it 23: and is anſwered that they ſhall all be executed 26: but not till after his death 29: Immediately he publickly renews Covenant with God: injoyning all his people to ſtand to it 33.

35 He in the exact time and manner cauſeth to be celebrated that moſt famous paſſover 20: finally becauſe he would engage battle with *Pharaoh-Necho*

23: he is slain 25: and solemnly bewailed 27. (r)

36 *Jehoahaz* made King 3: but deposed, and captivated: and *Jehojakim* put in his stead 5: who doing evil is carried captive to *Babylon*, & the Temple pillaged 6. *Jehojachins* short and evil reign, hath the like issue 11: *Zedekiah* the last and worst his chief sins recounted 14: and also his peoples for which *Jerusalem* is utterly destroyed; the temple pillaged and burnt; and the people removed to *Babylon* for seventy years 22: after that *Cyrus* King of *Persia* by solemn edict gives them liberty to return 23.

EZRA. X.

Cyrus proclaims liberty to the Jews 6: [2 *Chron.* 36. 22, 23.] and restoreth the Vessels of the Temple 11. * 3479. *Pr.*

2 The number, and names of them that did then return 17. [s]

3 The Altar and its Offerings restored 7: and the foundation of the Temple laid 13.

4 Its hindred again by the solicitation of the people of the Land 16 [t] and the decree of *Artaxerxes* 24.

5 By encouragment from the prophets, the Elders set it on foot again in the second year of

(r) V. Jer. 9. and book of Lamentations.

Pr. Isa. 45. &c.

[s] On this occasion of their restauration were composed Ps. 126. V. N. and 129.

[t] On this hinderance of the Temples building by the under governors in the daies of Cyrus: Daniel in Babylon set himself to fasting and prayer: and hath those visions, Daniel 10. 1, 4. &c.

Darius 1:

Darius [5]: [u] and another letter of impeachments is ſent to hinder it [17].

6 But *Darius* writeth to further it [12]: ſo it was finiſhed [15]: dedicated [18] and the Paſſover obſerved [22].

7 *Ezra* is ſent with more ample Letters of favour from *Artaxerxes* [26]: he bleſſeth God [28].

8 His companions [20]: their ſetting forth [30]: and arrival at *Jeruſalem* [36]. [w]

9 The Jews marriages with the Heathen [4]: he grievouſly aggravateth and bewaileth it before God in prayer [15].

10 They enter into a Covenant againſt it [3]: and do throughly reform it [17]; The names of the Prieſts that were found guilty [44].

[u] The prophecy of Haggai is almoſt wholy concerning this time of rebuilding, and that of Zachariah much reſpecting it to Cap. ninth.

[w] Pſalm 120 to 135 are entitled ſongs of Degrees or of Aſcent. And Ezra 7. 9. ſaith that he ſetled the aſcent, which I think was meant not only the journey or it ſtages, but the ſervice of God on their way, viz. The ſinging of theſe Pſalmes at the ſeveral ſtages they made. The Pſalms we knew were compoſed before and moſt of them on other occaſions, but now they were thus made uſe of, as it was propheſied and commanded Iſa. 48. 20. and 55. 12. And therefore by Ezra who probably wrote the book of Chronicles and compiled the Pſalms and other parts of Scripture, into the order we now ſee. I ſay from this uſe of them he might give them their title Songs of the aſcent or of Degrees.

1 NEhemiah understanding the hard estate of the Jews 3: prayeth for them 11.

2 He obtains leave to go to them 6; and a letter from *Artaxerxes* 11; he views the Wall 16: and incites the Jews to repair it 20.

3 The several builders, and the several parts that they built 32.

4 The enemies scoff and conspire 12: *Nehemiah* and the Jews watch, and work in their Arms to resist them 23.

5 *Nehemiah* hears the complaints of the oppressed 5: and redresseth them 13; ingenuously forbearing his own dues as Governour 19.

6 The enemies seek many wayes to terrifie him, and prevent the finishing of the work, but could not 19 [x].

7 *Hananiah* constituted Deputy-Governour 4: the Catalogue of them who did first come up out of *Babylon* 73. [*Ezra* 2.]

8 The Law read, and interpreted to the Congregation 12: the feast of Tabernacles kept 18

9 A general Fast observed 3: with confession of their sins, and of Gods mercies 38.

10 The names of the chief persons that sealed the Covenant 27: and the contents thereof 39.

11 Who dwelt in *Jerusalem* 19: and who in the other Cities 36.

12 The succession of the High priests, and of the

[x] If not on this interruption of the Temples building, Ezra 4. Then probably on this endeavour to obstruct the raising of the walls of the city, Cap. 4. & cap. 6. was composed, Psalm 85.

Levites

Levites [26]; [to 3600.] the dedication of the walls of *Ieruſalem*, with perambulation and thankſgiving [47].

13 *Nehemiah* cauſeth the Jews to ſeparate from the mixed multitude [9]: and to give the Prieſts and Levites their dues [14]: and to ſanctifie the Sabbath [22]: and to put away ther ſtrange Wives [31]. [y]

ESTHER. X. [z]

1 A *Haſuerus* royal Feaſt [9]: *Vaſthi*'s diſobedience [12]: and her being depoſed for it [22].

2 * *Eſther* is made Queen [20]: *Mordecai*'s diſcovery of Treaſon is recorded [23]. * 3430.

3 Becauſe *Mordecai* would not bow down to him [4]: *Haman* obtains the Kings Letters to deſtroy all the Jews [15].

4 *Mordecai* and the Jews mourn [3]: *Eſther* is prevailed with to go in to the King [17].

5 She obtaineth the King and *Haman* to come to her Banquet [8]; *Hamans* grudge, and deſign againſt *Mordecai* [14].

[y] About the time of the Perſian Kingdom expired: and this Government of the Jews by Nehemiah, lived the laſt of the holy prophets, Malachi.

[z] Mordecai and Eſther were carried away captives with Jehojachin 2 Kings 24. 7, 16. Eſther 2. 6. with Jer. 24. 1. 28. 4.

And probably after the utter and final captivating under Zedekiah (being 11 years after) were the occurrences of this hiſtory. Betwixt the death of Nabuchadnezar, and reign of Belſhazzar, that is, while Daniel lived but was not ſo much then regarded as he was before and afterwards, V. betwixt the hiſtory of Chap. 4. and 5. of Daniel.

6 The King reading *Mordecai*'s good ſervice doth him great honour [11]; *Haman* is dejected [12]: and his deſtiny is foretold thereon [14].

7 Upon *Eſthers* complaint [6]; *Haman* is hanged [19].

8 The Letters againſt the Jews reverſed [17].

9 The Jews hang *Hamans* ten ſons, and deſtroy all their Enemies [16]; and make theſe dayes of ſlaughter, an annual Feaſt of *Purim* [32].

10 *Ahaſuerus*, and *Mordecai*'s greatneſs [3].

JOB. XLII. [e]

1 JOB's piety, ſubſtance, and poſterity [5]: Satan moves God againſt him [12]: four Meſſengers bring tidings of all his ſubſtance ſpoiled, and his children ſlain [19]: whereat he mourns; but ſtill worſhippeth, and bleſſeth God [22].

2 Satan further permitted to try him, in ſmiting his body with ſores [8]: and by his Wifes blaſphemy [10]: and his three friends, who came to comfort him [13].

3 In grief and pains he curſeth his birth-day [12] preferring death before his life [26].

[e] By the mentioning of the land of Uz where Job dwelt, and by the names of his friends and their nation, and other arguments its not obſcurely gathered that he was born of Zara, grandchild to Eſau 23.2.V.Gen. 36.12. & v 28. Amos 1. 12. 1 Chron. 1. 36. 2. 9. V. 23. 2 years before the children of Iſrael came out of Ægypt and before Chriſt 1763. So at the age of about fifty he might undergoe all theſe troubles. And then lived after them 140 years in greater proſperity, ſo died 45 before the Iſraelites came out of Ægypt a little before Moſes came into Median: who its probable was the writer of this Book.

4 *Eliphaz*

4 *Eliphaz* taxeth him of impatience [5]: and of deſerving his ſufferings [11]: by his Viſion ſhewing that in all, God is very juſt [21].

5 And that he fares but as other wicked men do [7]: and muſt apply himſelf to God [8]: who is infinite in power, wiſdom, and mercy [15]: and then queſtionleſs all ſhould be moſt happy with him again [27].

6 *Iob* ſhews the heavineſs of his calamities [7]: making him wiſh his own death [12]: aſſerting their uncharitableneſs, and indiſcretion in their reproofs [30].

7 He excuſeth thoſe deſires of death, by the calamities of his preſent life [6]: expoſtulating with God for mitigation of his miſeries [19]: & pardon of his ſins [21].

8 *Bildad* aſſerteth Gods uſual juſtice in puniſhing hypocrites; wiſhing *Iob* to be ſincere with him [22].

9 *Iob* avoucheth, that in his own merits, no man at all can be juſt with God [13]: nor doth he ſo juſtifie himſelf [21]: Only avers, that afflictions indifferently betide all perſons; and yet that he cannot implead God for ought [35].

10 Yet he ſtrongly pleadeth with God; from his greatneſs, his creation, his omnipreſence, and terrours now upon him, that he would deign to pitty him [19]: and allow him ſome reſpite before his end [22].

11 *Zophar* blames him for loquacity, and lying [3]; and too much juſtifying himſelf [4]; ſhewing the unſearchableneſs of Gods judgements [12]; and admoniſhes *Iob* to reform, and he ſhould be redreſſed [20].

12 *Iob* upbraiding their haughty and uncharitable cenſuring of him [5]; acknowledgeth Gods eminent power and wiſdom in his providences over all perſons [25].

13 There-

13 Therefore conjures them to be ſilent, rather than ſpeak wickedly for God [13]; profeſſing his firm truſt in him [19]; and imploring his mercy [28].

14 For that the life of man here, is ſinfull, miſerable, ſhort, fading, and irreparable [22].

15 *Eliphaz* twitteth *Iob* for the vanity and impiety of his words [6]; and his preferring himſelf above them and above God too [13]: before whom all are ſinners [16]; and rehearſeth his uſuall judgements that overtake the wicked [35].

16 *Iob* reproves their impertinency, and incompaſſionateneſs of his unparallel'd miſeries [16]; appealing to God for teſtimony of his innocency [22].

17 Much complaining that he ſhould be upbraid-by them now! in his deſperate and dying ſtate! [16].

18 *Bildad* reproves him for his vain, impatient, and arrogant expreſſions [4]; ſhewing that ſuch deſtroying calamities uſe to befall wicked men [21].

19 *Iob* taunteth them with the frequency, inſignificancy, torturing, and haughtineſs of their reproaches of him [5]; ſhewing that God hath irremediably, univerſally, and ſeverely afflicted him [12]; eſpecially in thus eſtranging his friends, and domeſticks from him [22]; but notwithſtanding he is moſt ſure of his reſurrection to glory [29].

20 *Zophar* ſheweth, that for all the preſent proſperities of wicked men, yet always their ſtate is to be in ſtreights, diſappointments, and final deſtruction [29].

21 But *Iob* aſſerteth, that the wicked enjoy great proſperity [16]; as well as undergo adverſity [21]; and that

that thoſe things fall indifferently [26]; and therefore they ſhould not misjudge him for his miſhaps [34].

22 *Eliphaz* declareth Gods greatneſs above man [4]; and accuſeth *Iob* of ſeveral impieties, as the cauſes of his calamities [20]; exhorting him to return to God [22]; and ſo he ſhould be every way happy [30].

23 *Iob* complains he cannot freely commune with God [9]; atteſting his ſincerity [12]; and the certainty of Gods purpoſes [17].

24 Likewiſe his permitting many evil-doers to go on in their wickedneſſes for a time [25].

25 *Bildad* from Gods ſuperiority and purity, argues mans vileneſs, and unjuſtifiableneſs [6].

26 *Iob* alſo confeſſeth the greatneſs of God, in his manifold works and exellencies [14].

27 And further avoucheth his ſincerity [7]; and that hypocrites can have no hope in their end [12]; but with all theirs ſhall miſerably periſh [23].

28 That there are certain known rules for natural things [11]; but true wiſdom is invaluable, and imperveſtigable [22]; but that God hath manifeſted it [28].

29 He wiſheth himſelf in his proſperity, authority, and honour as heretofore [25].

30 Whereas now he is ſcorned of the vileſt perſons [13]; with inward terrors [16]; and outward diſeaſes [19]; and the approaches of death [31].

31 He further acquits himſelf of many great crimes; as wantonneſs [12]; oppreſſion [15]; uncharitableneſs [20]; unmercifulneſs and idolatry [28]; envy [31]; *&c.* wiſhing he might be ſcanned, and puniſhed if found guilty [40].

32 *Elihu*

32 *Elihu* now interposeth, excusing his plainness therein [22].

33 *Iobs* allegations and complaints [11]; he answers: by consideration of Gods Soveraignty [13]; and gracious purposes in bringing low [22]; and again raising up: when and whom he will.—33.

34 The plea of his innocency [6]; and his disesteem of piety [9]; he refutes: by demonstrating Gods absolute justice [23]: and power [30]: which call for our awfull submission to him [33].—37.

35 Further shews, that mans righteousness and unrighteousness are both inconsiderable to God [9]: our maker, [11]: preserver, and judge [16].

36 Moreover, that his visitations are impartial, probational, and incontroulable [23]: and therefore he is to be heeded, and magnified in all his providences [33].

37 Of which he giveth many particular instances [18]: declaring him in them all to be awfull, and unsearchable [24].

38 GOD himself cometh in, to convince *Job* of his weakness, dependency, and nothingness, by his great works in the Creation and government of the World; *viz.* in the Earth [7]: the Sea [18]: the Light [21]: the Snow, Hail and Rain [28]: Frost [30]: influences of the Stars [33]: the Lightnings and Clouds [38]: and in feeding the Lions [40]: and Ravens [41].

39 Also in the Hindes [4]: the wild Asse [8]: the Unicorn [12]: the Ostrich [18]: the Horse [25]: the Hawk [26]: and the Eagle [30].

40 *Job* confesses and humbles himself [5]; yet God goeth

goeth on challenging him, and proving him to be moſt impotent in compariſon with God himſelf 14: yea or with his creatures, as great *Behemoth* 24.

41 And the *Leviathan* 24.

42 *Job* now more confeſſes Gods omnipreſence and omniſcience, and his own utter neſcience, and nothingneſs 6: Whereon he is approved,& ſet to intercede for his three Friends 9. In fine, he hath all his Eſtate, and Friends, and Children doubled on him again 15: with 140 years longer life to enjoy it; and ſo he died 17. [*b*]

PSALMS. CL.

1 THE deſcription,& univerſal bleſſedneſs of the Godly 4: and the unhappineſs of the wicked 6.

2 [*a*] The nations vain tumulting againſt the Lord, and his anointed 4: whom he hath eſtabliſhed 10: and they muſt ſubmit unto 12.

3 [*b*] He complains of the multitude and confidences of the rebels with Abſalom 3: profeſſeth his truſt in God 7: and intreats his ſalvation 8.

4 He beggeth audience of his prayer 2: exhorts men to worſhip God 6: In whoſe favour is all joy and peace 8.

5 He prayeth for audience 4: [*c*] and direction

[*b*] V. N. at the beginning of Job.

[*a*] Writ upon his being refuſed to build the Temple, and relegated to war with the neighbour nations 2 Sam. 8. that Solomon might rule in peace, transferred to Chriſt: of whom both he and Solomon were types Acts 4 25.

[*b*] Writen on Abſaloms rebellion and Davids flight &c 2 Sam. 15. 16. 17. ſee its title.

[*c*] This probably writ on Sauls promiſing Merab; and giving Michal to be a Snare to him 1 Sam. 18, 17 to 26.

9 becauſe

9 becauſe of his enemies treacheries 11 and that all righteous ones might rejoyce 12.

6 [d] He prayes for deliverance from his ſickneſs, and his enemies 8: triumphing over them that he is heard 10.

7 [e] Praying earneſtly for deliverance 3: as he is innocent from *Cuſh's* accuſations 6: he beggeth Gods deciſion 12: and fortells vengeance to his unjuſt, and implacable perſecutors 17.

8 [f] He extolls God for his works 4 and his ſetting man to preſide over them 9.

9 [g] He glorieth in God for former victories 7: aſſuring himſelf of like ſucceſs from the ſame juſtice 13: and believingly implores it 20.

10 Complaining of Gods withdrawing 2: and wicked mens cruelties, and treacheries 12: He imploreth divine aſſiſtance 16: and exulteth therein 18.

11 [h] He will not doubt of Gods protection 2: notwithſtanding the ſtrength and ſubtlety of the

[d] See Pſ. 32 and 35. Probably penned alſo on the ſame occaſion as theſe.

[e] Its probable this Cuſh, was Saul himſelf, and thoſe his words, 1 Sam. 20. 30. 31. 1 Sam. 22. 7, 8.

[f] This on his conſideration of the ſtate of the firſt Adam Gen. 1. 28 or of the ſecond Adam by redemption; ſet forth Matt. 28. 18. and Phil 29, 10. or elſe on his compleated conqueſts, as a type of Chriſt.

[g] This was penned after the ark ſeated in Zion, v. 11; 14. and 2 Sam. 6. 12. and in the midſt of thoſe victories atchieved 2 Sam. 8.

[h] Probably this was penned when Jonathan bad David hide 1 Sam. 19. 2 and fly Cap. 20. 13. 42. when David was forced to fly from Naioth 1 Sam. 20. 1. and throughout; and from Nob 21. 10. with Pſ. 11. 1. 2.

wicked

wicked [4]: but seeth their overthrow, and his own preservation [7].

12 [i] He intreats Gods help against oppressors, and their flatteries [5]: assuring himself thereof [8].

13 [k] He expostulateth with God about the length of his afflictions [3]: requesting speedy deliverance [5]: and rejoycing in hopes of it [6].

14 [l] He setteth forth mens general defection into Atheism, prophaness, and persecution, requesting deliverance [7].

15 [m] He deciphers [by their integrity [3]: innocency [4]: Companions and course of life] who are suitable to abide in the Church on earth, and sure to enter into Heaven [5].

16 He beggeth preservation from God [2]: asserting his propriety and confidence in him [9]: the ground of his joy for present, and hope for eternity [11].

17 [n] He beggeth Gods righteous judgment on

[i] This was on the notice of the priests slain by Doegs advancement 1 Sam. 22. to the end, and on Samuels death Cap. 25.

[k] This probably wrote when in despair of safety in Israel, he was forced to fly to Gath 1 Sam. 27. 1, 5.

[l] This, and Ps. 53. seem to be writ on the occasion of the general defection under wicked Absalom: it must be after the ark was in Zion, see the last verses of each of them.

[m] This written in oppositon to the former sort, Ps. 14. and on some occasion alluding to the present tabernacling of the Ark in Zion, and the future place of it on Mount Moriah v. 1. with 1 Chron. 22. 1. 2 Chron. 3. 1. the Pledges, and Emblemes of heaven, v. ult. or possibly this 15th. was upon the breach made on Uzzah 2 Sam. 6. 6, 9.

[n] This probably when Saul thought surely he had ensnared him v. 11. with 1 Sam. 23. 26.

him

him [5]: and protection of him [9] from his proud, powerful, and cruel adversaries that had now encompassed him [15].

18 [o] He resolveth to love and trust and seek to the Lord who hath heard his prayers in all his distresses [7]: & wonderfully delivered him [20]: according to his innocency [29] giving him frequently, and fully to triumph over all his enemies abroad and at home [50].

19 Gods glory is manifested in the visible heavens, which he hath made [4]: and doth moderate [7]: but more eminently in his written word; described by its names, nature, and gracious effects [10]: its preciousness [10]: and profitableness [11]: whereon he prays for purification [13]: and preservation from sin, and acceptation in duty [14].

20 [p] A prayer that God would hear, accept and help *David* in all his wars abroad [6]: with confidence thereof [9].

21 [q] A thanksgiving after the victories obtained [8]: with confidence of like successes for the future [13].

[o] This was uttered us in the title after all his enemies in Canaan were subdued, and he was in that tranquillity 2 Sam. 7. and from his purpose to build the Temple was relegated to the wars abroad, in all which he promiseth himself success v. 43; 44, 45. Its written word for word 2 Sam. 22.

[p] This seemes to be left with the Levites and people, as a form to pray for the King in his atchievments abroad; as those 2 Sam. 8. & 10.

[q] And this as an ἐπινίκιον, or triumphant song, to praise God for his successes, as also Ps. 33 when his torraign wars were finished.

22 *David*

22 *David* (personating Christ) mournfully complaineth over his passion, and death [19]: prayeth fervently [22]: praiseth God for hearing him [27]: and foretelleth the glorious enlargment of the Church thereby [31].

23 [*r*] From his relation to God, and present felicities: he promiseth himself peace, and prosperity in all the rest of his life [6].

24 [*s*] The whole earth is the Lords [3]: and persons that are pure are his peculiar people [7]: whom he exhorts to entertain him in his kingdom and Ordinances [10].

25 [*t*] Still intermixing professions of his hope, he prayeth for safeguard [4]: direction [6]: remission of sins [14]: and his and the Churches deliverance out of afflictions [22].

26 [*u*] He appeals to Gods judgment [3]; avouch-

[*r*] This was write after the ark setled v. 6. and when he was in full tranquillity 2 Sam. 7. 1.

[*s*] This its like was written while the ark tarried with Obed-Edom. And respecting the breach made on Uzzah v. 3 with 2 Sam. 6. 9. and the preparations for the removing the Ark to Zion v. 7, 10. with 2 Sam. 6 12. 20.

[*t*] This was writ in his age v. 7 after his sin with Bathsheba v. 11 and 18. and when God visited him for it with many great troubles of heart, and many unjust and cruel enemies v. 17. 19, 21. as Psalm 3. 1. was on Absaloms insurrection, and this Psalm probably being composed when he had dispached his army out again those rebells 2 Sam. 18. 1, 6 and at the same uttered also Ps. 71.

[*u*] This wrote when first taxed and persecuted by Saul, as a conspirator against him 2 Sam. 20. 30, 31. 22. 7, 8. So also Psalm 139.

ing and arguing his innocency [9]: praying deliverance [11]: and promiſing his perſeverance in integrity, and piety [12].

27 [w] He profeſſeth his undaunted faith in God, grounded on his relations to him, and many experiences of him [4]: begging admiſſion again to the tabernacle [7]; audience of prayer [11]; direction and deliverance [13]; incouraging himſelf ſtill to believe [14].

28 [x] Praying for himſelf [4]; and againſt his enemies [6]; he praiſeth that he is heared, and helped [9].

29 [y] From the terrour of Gods voice now ſpeaking to them in his wrath by war, he exhorts all the potentates of the Earth yet unſubdued, to give him glory, and ſubmit [11].

30 [z] He giveth thanks himſelf for his great deliverance from his enemies [4]: and exhorts all his ſubjects to do it [6]: confeſſing the errour of his former

[w] This was writ on occaſion of Sauls perſecution v. 12. after many deliverances from him v. 1. 2. 3. when Davids friends could yield him no ſuccour; but rather he was faign to get Sanctuary for them in Moab v. 10. and goe again to Judea, therefore probably agrees to the time of 2 Sam. 22. 3, 6.

[x] This alſo after Davids anointing v. 8. on occaſion of ſome like diſtreſs from Saul; and probably after thoſe deceitful promiſes, and tears of Saul, 1 Sam 24. 16, 22. and 1 Sam. 26. 21, 25 with Pſ. 28 v. 3.

[y] This as alſo Pſ. 93. 96. 97. were probably compoſed in the midſt of thoſe wars made with forraign princes 2 Sam. 8.

[z] This at the cleanſing and new dedicating his houſe, polluted with inceſt by Abſalom 2 Sam. 20. 3. after his high proſperity v 6. with Pſ. 23. and as low dejection, and reſtitution again, Pſ 30. 7. 5. 11.

ſecurity

ſecurity [8]: and Gods hearing his prayers [11]: and delivering him to that end [12].

31 [a] He prays for deliverance from imminent danger [9]: for compaſſionating his griefs and deſpicableneſs [14]: for his reſtitution, and his enemies confuſion [19]: admiring Gods merciful audience of him in all his requeſts [23]: and encouraging all that believe in him [24].

32 [b] The bleſſedneſs of a juſtified ſtate [3]: proved by his experience [6]: encouraging to others [8]: who being docible under afflictions [10]: ſhall find joy in the end [11].

33 [c] He frequently exhorts the righteous to praiſe God for his Creation-workes [8]: and all nations to dread him for performance of his Counſels [13]; his eye ſeeing [16]: and his power overruling all [18]: with ſpecial reſpect to them that fear him, and hope in him [22].

[a] This alſo after his reception at Mahanaim 2 Sam. 17. 27, 29 19. 32 with Pſ 31 v. 8. and 21. alſo v. 4. 9, 10, 11, 12, 13, 18. being compared with the paſſages of that hiſtory do confirm the conjecture.

[b] This writ when was Pſalm 6th. on occaſion of delivery from ſome ſickneſs, probably for the grief of Amnon, and Abſaloms miſcarriages; and the reproaches raiſed thereon 2 Sam. 13 as alſo Pſ 35 v. 13. 16. 20. 25. and 38.

[c] This probably was for a triumphant ſong on the victories obtained 1 Sam. 8. 10. and admonitory to the ſubdued to fear God v. 8. 12. *ad finem* with Pſ. 2.

34 [d] He magnifies God for deliverance from *Gath* [9]: exhorts others to fear [11]: hearken to [12]: and obey him [15]: ſo his ſpecial providence ſhall be upon them [22].

35 He prayeth God to be on his ſide [4]: and againſt his enemies [9]: ingrateful [17]: deceitful and inſulting over his calamities [27]: that his favourers, and himſelf might magnifie that mercy [28].

36 [e] He makes diſcovery of a wicked man by his words, and thoughts [5]: admiring Gods mercy to all [7]: but eſpecially to his own [10]: praying his part therein [12].

37 [f] He perſwadeth the Godly not to envy, or grow angry at the wickeds proſperity: but truſt in the Lord [9]: and wait the unhappy end of the one and the happineſs of the other [27]: departing from evil, and doing good for all ſhould find according to their works [40].

[d] Pſ 56th. was his prayer, and this his thankſgiving, for his, and his companions deliverance again from Gath v. 5. with Mark 2. 25, 26. whither he was forced by Saul, and fain to diſguiſe himſelf to eſcape, ſee the titles of the Pſalms, and the hiſtory 1 Sam. 21. 10, 15. with Mark 2. 25.; 26. with Pſalm 34. v. 5.

[e] The firſt part to v. 5 deſcribes Sauls ſelf-flattery, perfidy, and cruelty as its ſtoried 1 Sam. 22. 6, 23.

[f] This was writ in Davids old age v. 25. and probably upon the ſurvey of his whole life and the diverſe dealings of God with him and his many contemporaries good and bad. So alſo was Pſalm 73. and 49 for doctrin ers to all under that common and deep diſquietment of hardeſt providences happening to the holieſt men.

38 He

38 [g] He beſeecheth Gods commiſeration on his many woful miſeries inflicted for his ſins, and inſulted on by his enemies [21]: and his ſpeedy ſalvation [22].

39 [h] Confeſſing that his reſolved ſilence [4]: brake into impatience of living any longer [8]: he prayeth God to pardon [10]: relieve [12]: hear, and ſpare him [13].

40 [i] He acknowledgeth Gods deliverance of him at the laſt [6]: and proteſteth gratitude [11]: requeſting further deliverances, and confuſion to his enemies [17].

41 [k] The merciful men are bleſſed in their ſorrows [5]: yet his enemies and friends too inſulted on him [10]: wherefore he implores Gods mercy, acknowledgeth it, and giveth praiſe [13].

42 [l] He profeſſeth his earneſt and mournful de-

[g h i k] Theſe 38, 39, 40. ſeem to be writ on the ſame occaſion as Pſalm 6. and 35. and Pſalm 39, to be on his breach of that prudent and patient ſilence under his afflictions that he had reſolved on and practiſed Pſalm 38. 13, 14. And Pſalm 40. to be on his beginning to be delivered. And Pſ. 41. on occaſion of his foes and friends Pſ. 38. 11, 12.

This laſt and the reſt may be much transferred to Chriſt in his Humiliation and Government and Exaltation.

Compare Pſalm 40. v. 1. to 11. with the texts quoted in the Harmony Paragraph 151. and v. 11, 13. and from 13 to the end deciphers Chriſt agony and prayer Paragraph 152 ſee Pſalms 69. 70: 22.

[l] This was uttered after the Publick and ſolemn worſhip, exerciſed v. 4. with 2 Kings 22. 2. And when he was driven from it by Abſaloms inſurrection, 2 Sam. 17. 22 with Joaſh. 13. 5. 8. So alſo about this time were compoſed Pſ. 71. 84.

fires to ſerve God in his publick worſhip as formerly [5]: cheriſhing hope thereof, amidſt all his grief [11].

43 [m] He proceedeth praying God to plead for him [3]: lead and reſtore him to his ſervice [5]; checking his deſpondent thoughts [5].

44 [n] Recounting Gods goodneſſe to their Fathers [4]; he encourageth preſent hopes in him [9]; complaining of many deſertions, defeats and reproaches they were under [17]; notwithſtanding which they were yet faithful [23]; praying God to awake for their redemption [26].

[m] This is of the ſame tenour with the former: but probably compoſed on his returning over Jordan, 2 Sam 19.40 and on occaſion of the renewed interruption of peace, by the revolt of the ten Tribes after Sheba, 2 Sam.20.1,2.with Pſ 42. v 1.

[n] This by the matter of it ſeems to be writ when Pſ 60. and 108. when David had that difficult war with the Ammonites and Syrians, 2 Sam.10 1. 1 Chron 19. 1. who had probably overrun the Tribes beyond Jordan, Pſ 44.9. to 17. 60 1. And alſo with Edom their confederates aſſaiing them at the ſame time: who after the other, were ſubdued by Joab Pſ 60 the Title;& Abiſhai, 2 Sam. 8. 13 1 Chron 18. 12. 13. nor is it improbable that to the intent David might not be ſecure or exalted above meaſure, that God ſuffered his Armies amidſt thoſe conflicts, ſometimes to be defeated: although it be not particularly recorded; whence the occaſion of ſuch complaints in thoſe Pſalmes likewiſe as preventive to this falling ſcandalouſly, which theſe difficulties once overcame, he ſtreight lapſed into, 2 Sam.11.1,2.

45 Jeſus

45 [o] Jesus Christ described in his personal accomplishments [3]; victories [6]; Governments, and Ornaments [9]; and attendants [10]; with his bride the Church, instructed in her duty to him [12]; her attire and attendants [15]; with the joy and gladness on her marriage [17].

46 [p] The Church professes highest confidence in God, on experience of some eminent deliverance [8]; exhorting all to behold his work and acknowledg him [11].

47 [q] He exhorts all to praise God as their King, and the advancer of his people [9].

48 [r] God worthy to be magnified for miraculous protecting *Jerusalem* from its besiegers [9]; and

[o] Many hints in this Psalm allude to the splendor and plenty of Solomons first times, v. 8. 9, 12. So that he probably was the Author, v. 1. after his being reclaimed.

But all of it shews that it speaks of spirituall things wholly, being like the Canticles. An Epithalamium on the loves of Christ Jesus and his Bride the Church.

[p] This on occasion of some eminent and immediate deliverance v. 8, 9. from a combination of forreign and intestine enemies v. 6. Possibly that recorded Isai. 37. 2 King. 15. 56. and then it might be composed by Isaiah: its like his stile, transcendently eloquent.

[q] Probably this as well as Psal. 8. 18. and 68 were composed as triumphall songs on his compleated victories, and enlargement of the Kingdom, to the utmost bounds promised, even from Euphrates to Egypt.

[r] Probably this also was of Isaiah or Hezekiahs composing, on Gods slaughtering the Assyrians that besieged Jerusalem. See 2 King. 18. 19. v. 35. 36. Isaiah 36. 37. with Ps. 48. 5. 6. 7. 13. and also Psal. 76. throughout: they being triumphing Songs.

praiſed both for this generation, and for ever [14].

49 [s] Urging general attention [5]; he profeſſeth his fearfulneſs of evil great men [7]; who dye without redemption [11]; though they think otherwiſe [15]; but his ſoul ſhall be redeemed in death [16]; therefore he exhorts the juſt not to envy ſuch mens preſent happineſs [20].

50 *Iſrael* ſummoned [7]; and ſhewed that God values not their meer ceremonial obſervances, of which he hath no need [14]; but ſervices of the ſoul [16]; deteſting worſhippers that lived wickedly [22]; wiſhing them to conſider and reform, that they might be ſaved [23].

51 [t] *David* ſenſible of his great ſins inſtantly beggeth remiſſion [7]; renovation [11]; & reſtitution to favour [13]; promiſing to give God glory for it with a moſt contrite heart [18]; begging mercy for the Church, that God might be abundantly ſerved therein [19].

52 [u] He reproves *Doeg* for many ſins [5]; threatning him with judgment for them [7]; confiding in his own being preſerved to Gods further ſervice [9].

53 [w] He ſhews him from Atheiſm of heart univerſal prophaneſs inconſideration violence and irreligion doe flow [5]; whom God would confound with terrour and ſhame, and ſave his own people [6];

[s] See the Note on Pſal. 37. alſo Pſal. 73 &c.

[t] The title ſhews the time and occaſion, *viz.* when Nathan had brought his ſins to his thoughts again: with threats of ſevere chaſtiſments for them, 2 Sam. 12 1, 15.

[u] The ground of this Pſalm, read 1 Sam. 21. 1, 10. and Chap. 22. and Probably Pſalm 58.

[w] V. Note on Pſ. 14

24 He

54 [x] He desires God to save him from impious betrayers [4], and relying on it promiseth his praises [7].

55 [y] Begging audience [2]; in his dejection [6]; he sigheth for deliverance [9]; and the confusion of his vile and treacherous enemies [10]; resolving for himself still to abide praying and believing [23].

56 [z] He makes supplication to God against the incessant violence, and treachery of his enemies [1]; professing his assurance of hope [13].

57 [a] He earnestly imploreth Gods mercy from his fierce and false enemies [7]; addressing himself to give praise for it [11].

[x] The title tells it was made when the Ziphites came to discover and diliver David to Saul; 1 Sam. 23. 19. 24. or else Chap. 26. 1.

[y] On the intelligence that David received, 2 Sam. 17. 15, 23. Its probable that he composed this Psalm; so much agreeing with the History of that time ver. 3. with 2 Sam. 16. 5, 9. ver. 4, 9. with 2 Sam. 17. 16, 22. v. 9. 16. with the plot he had laid to defeat Achitophels treacherous and destructive councell. 2 Sam. 15. 31, 37. and the end of the end of that perfidious man, 2 Sam. 17. 1, 24. and the wickedness then perpetrated in Jerusalem. 2 Sam. 16. 20, 23. v. 20, 23. alludes to Absaloms way of conspiracy, 2 Sam. 15. 1, 13. and foretells the event of himself, and them that followed him over Jordan, in the rebellion, 2 Sam. 18.

[z] The title shews the time of this and its occasion, 1 Sam. 21. 10, 14.

[a] The occasion of this, the title sheweth to be that deliverance in the care and assurance of the kingdom to him at last. 2 Sam. 24. especially, ver. 20. which he seems to respect Ps. 57. 1, 2, 3, 5, 11.

And also Psal. 93. of this his acquittance from imputation of treason, and assurance of the Kingdom from Sauls own mouth.

58 He

58 [b] He expoſtulates the injuſtice [3]; and ſhews the total perverſion of wicked men [6]; imprecating their ſore puniſhment [10]; by which the righteous ſhall rejoyce, and Gods judgment be manifeſted [11].

59 [c] He prayeth deliverance from the conſpiracies of his blood-thirſty enemies [6]; and truſting on God [11]; imprecateth his vengeance on them [16]; promiſing his praiſes therefore [17].

60 [d] Complaining of further diſcomfitures [4]; he with prayers pleadeth Gods promiſes of helping them now [7]; and thereon confidently triumpheth [12].

61 [e] Begging audience and protection of God now, according to former experiences, he promiſeth them to himſelf, and his praiſes therefore [8].

62 [f] He profeſſeth his faith in God [3]; upbraiding all the counterworkings of his enemies [3]; conjuring himſelf and others ſtill to truſt in him [12].

[b] This on that unjuſt and cruel ſentence and execution done by Saul and his attendants; in deſtroying the city of Nob, and the Prieſts, 1 Sam. 24.

[c] The title and manifold expreſſions of the Pſalm ſhews, what part of Hiſtory it belongs to, even that 1 Sam. 19. 10, 18.

[d] This writ when Pſal 44. ſee the notes on it and the title.

[e] Probably this is his greateſt elongation from Judea, v. 2. when on the expedition againſt Hadadezer, for the extending his Empire to the utmoſt confine on Euphrates, 2 Sam. 8. 3, 5. As was promiſed Gen. 15. 18. Exod. 23. 31. and was compleated to Solomon, 1 King. 4. 20. 23.

[f] And this upon confidence of prevalency in the former prayer.

63 He

63 [g] He declareth his earneſt deſires to ſerve God again freely and publickly [9]; propheſying the deſtruction of them that hindered it [11].

64 [h] He beggeth divine protection from the Counſels, calumnies, and violences of his enemies [7]: foretelling their deſtruction whereby God ſhould be glorified and good men rejoyce [10].

65 [i] God to be praiſed for hearing prayer [3]; for pardoning ſin; accepting of ſervices, and removing of judgments from his people [8]; and for the plenteous encreaſe of the earth [13].

66 [k] He exhorts all to praiſe God for his deliverances to *Iſrael* of old [7]: and from latter afflictions [13]: reſolving it and doing it for his own ſelf [20].

67 [l] He imploreth mercy that God may be

[g] This, as by the title, was when he abode in Paran 1 Sam. 25 1. after he had ſpared Saul, ſilenced and convicted him, and was Juſtified and comforted out of Sauls own mouth 1 Sam 24 with Pſ 63 9, 10, 11.

[h] This penned on ſome of thoſe ſtate jealouſies and male-accuſations and plots that were raiſed and foſtered againſt David by Saul and his followers v. 2,7. with 1 Sam. 22. 8, 22, 23, 20, 24.

[i] To v. 8 he ſeems to reſpect his ſin in numbring the people, the Scourge of it in the plague and Gods grace in the expiation and remove of it by ſacrifice in the place where he appointed his Temple ſhould be, v. 3. 4. 5 with 2 Sam. 24. 1 Chron 21. The reſt magnifies the plenty of the earths increaſe after the Famine, continued the three firſt years of his reign in Hebron, 2 Sam. 21 1, 15.

[k l] The 65 Pſ was poured forth probably at the ſacrifice in the floor of Ornan, the 66 on that occaſion compoſed for the people, this 67th. on the ſame reaſons before the ark in Sion: ſee 1 Sam. 7. 21, 24. with the notes on that Chapter.

mag-

magnified and abound ſtill in mercy towards them 7.

68 [m] God diſcomfiting their enemies 3; they are called upon to praiſe him, for that and many other his gracious providences 35.

69 [n] In the perſon of Chriſt complaining of extream diſtreſſes 5: he beggeth Gods Salvation 25: execrating his inſulting enemies 29: which Salvation ſhall be glory to God 32: joy to his people and to all the world 36.

70 [o] He continueth his prayer for himſelf and people againſt his enemies 5.

71 [p] In Faith he beggeth Gods audience and deliverance 9; now in his deſpicable ſtate, and declining age 14: In confidence of which and all his priſtine experiences he praiſeth God 24.

[m] This probably was penned amidſt the atchievments of thoſe forreign wars 2 Sam. 8. the ſpoil of thoſe nations being dedicated for the ſervice of the temple v. 29, 31.

[n] As Pſalm 22 ſo this ſpeaks wholly of the ſufferings of Chriſt, the wrath for it on his murderers, and the glory that ſhould follow, unto which many paſſages of it are expreſly applyed in the New Teſtament v. 9. in John 2,17. Rom. 15. 3. v. 21. John 19. 28,29 v. 25. Acts 1. 16, 20. v. 22, 23. Rom 11. 9.

[o] This is repeated out of Pſalm 40. 13 17. and may well ſuit with Paragraph 152 where its ſaid that Chriſt prayed again uſing the ſame words.

[p] See Pſ. 42. 25. and the hiſtory referred to, is 2 Sam. 15. 17.

72 He

72 [q] He beggeth Gods Judgment and Righteouſneſs to his Succeſſor [2]: by which he ſhould well Govern his Subjects [8]; enlarge his dominion [15]: and be honoured for ever [17]: for all which he extolleth Gods name [20].

73 [r] He avers Gods goodneſs to his *Iſrael* which he had before near disbelieved [8]: becauſe of the proſperities of wicked men [13]: and his own adverſities [15]: untill God ſheweth him their de-

[q] This was Davids laſt prayer in the very cloſe of his life v. 20. for his ſon Solomon as by the title: and the enlargment and eſtabliſhment of the Kingdom to his line, as God had promiſed 2 Sam. 7. 12, 13, 14. Deut. and David ſaw began to be performed by his inſtallment 1 Kings 1. 32, 49. with 1 Kings 4. 21. but chiefly he reſpects its compleat accompliſhment in the Lord Jeſus, the righteouſneſs, perpetuity, and univerſality of his Kingdom Luke 1. 31, 32, 33. Zache. 9. 9, 10. Mat. 28. 18, 19, 20. In his name Gentiles truſt, ſee Paragraph 189, 194, 119.

[r] This ſeems to have been the firſt Pſalm on this ſubject while David began firſt to be exerciſed with afflictions, and Saul proſpered 1 Sam. 18. 19. and his extrixcation from the temptation by going into the ſanctuary v. 17. was I believe his going to dwell with Samuel cap. 19. 18, 24. whereby he was enabled the better to endure all his afflictions afterwards Pſalm 49 was his practiſe and preaching of this doctrine in the midſt of thoſe conſequent troubles as to the end of the 1. Book of Samuel, Pſ. 37 was writ in the end of his life v. 25. An experimental aſſeveration and confirmation of the ſame doctrine, and for caution of all others that ſhould on like cauſe grow to be diſturbed in their thoughts, and diſtruſt God &c. On this miſtake, Jobs three Friends condemned and contended with him in his afflictions Job 4, 5, 13. Jer. Hab were ſhaken by it, our Savicur forewarns his Diſciples of it and cheers them againſt it.

ſtruction

ſtruction in their end [23] : together with his preſent ſuſtenance and future glory, in which he exults [28].

74 [s] Intermixed with prayers for reſtauration, he grievouſly complaines of the devaſtations made in *Judea*, and the inſultings of the enemies [11] : pleading the former acts of Gods power [16] : and conſtant providence [18] : and this for the due vindication of his own name, his Covenant, and his people [23].

75 [t] Giving thanks to God for his wondrous promotion to the Kingdom ; he promiſeth therein to be a terror onely to evill doers, and a praiſe to them that do well [10].

76 [u] God is made more known in *Judea* [3] : by his miraculous ſlaughtering their enemies [9] : and ſaving his people [11] : for which all are exhorted to worſhip him [12].

[s] This Pſalm muſt ſurely be compoſed towards the end of the Captivity of Babylon v. 1, 10 but by whom is very hard to ſay, Probably by Daniel with whoſe prayer cap. 9 it well agrees. Poſſibly an exhibition of the interceſſion of Jeſus (that Angel of the Covenant) for the Church in its adverſity deciphered Zach 1. 12 and penned for the Churches uſe at that time.

[t] This ſurely was compoſed when Abner came peaceably to conſult about Tranſlation of the remaines of the Kingdom of Saul to David 2 Sam 3 9, 22. or elſe, when it was performed by the ten Tribes themſelves, after the murder of Iſhboſheth, 2 Sam. 5. 1, 4. with the whole Pſ. 75 eſpecially v. 1.9.

[u] Vide N. on Pſ. 48 and compare it with the references.

77 He

77 [w] He praying was heard 2: in a time of deepeſt afflictions 7: and almoſt utter deſpair 10: gathering hope upon the experiences of Gods former favours 20.

78 [x] Gods people exhorted to learn, teach, and keep his law, and truſt in him, and remember his works 12: in bringing their Fathers through the wilderneſs 43: and his judgments on *Ægpt* 54: and in *Canaan* 56: where they rebelled afreſh and were puniſhed 65: till God again vindicated them 67: built his Sanctuary among them 70: Having ſet *David* and his poſterity over them 72.

79 [y] A ſore complaint of the havock that the heathen had made of Gods Temple, City, and people 4: and their reproaching them 5: and the

[w] This muſt needs be compoſed after much mercy received v. 5, 10. in ſome extream diſtreſſes following him, and is a declaration of his thoughts, and prayers, and Gods hearing him, probably when he was in exile, and had the freſh tidings of Abſaloms death, 2Sam. 18 33. 19. 1, 5. with v 2.

[x] This Pſalm is an hiſtorical commemoration of ſeverall paſſages of Divine providence reſpecting Iſrael from their being viſited in Ægypt till the building of the Temple, v. 69. above 480 years 1 Kings 6. 1. Probably compoſed by Solomon as a memorial to the people when he had eſtabliſhed the worſhip of the Temple.

[y] As Pſ. 74. ſo this, was certainly compoſed after Jeruſalems devaſtations, 2 King 25. 2 Chron. 36. Jer. 52. and that Captivity of Babylon near expired v. 1, 6. even as Iſaiah 64 prophetically prayeth, and complaineth of the ſame things above 150 years before it came to paſs, and as Daniel amidſt it prayed Dan. 9. by whom, or poſſibly by Jeremiah, or rather Zachariah, this Pſalm might be compoſed.

conti-

continued ſeverity of Gods anger in all this [1]; imploring the forgiveneſs of their ſins, and their deliverance [12]; with vengeance on their inſulting foes, that his people may praiſe him [13].

80 [z] Gods attention implored [4]; He complaines of their ſufferings, and reproaches [8]; magnifying Gods mercies hitherto [12]; he expoſtulateth his preſent ſeverity to his vine [17]; begging its re-eſtabliſhment [19].

81 [a] *Iſrael* exhorted to praiſe God [4]; as he appointed; and for his gracious providences [8] God calls on them to ſerve him onely, their ſaviour [11], complaining of their perverſeneſs, for which they were given up to their luſts, and their enemies, and were deprived of the bleſſings of *Canaan* [16].

82 [b] God reproveth and threateneth the perverſneſs of judges in Judgment [8].

[z] This muſt be compoſed after Davids conqueſts v. 11. and the Temple built, and yet abiding v. 1. for ſome great calamity ſoon after ſuſtained; which probably was the invaſion and pillaging by Shiſhak: ſo was this compoſed for a prayer for the Church by Shemaiah who propheſied their ſaid puniſhment, and its mitigation as 1 Kings 14. but eſpecially 2 Chron. 12 throughout, with the Pſalm.

[a] This Pſalm ſo plainly reflecting on the parts of the hiſtory of Iſrael in the wilderneſs ſet down Exod. 14. 17. with v. 7. v 8, 9, 10. on Exod 19, 20, v. 11. 12 on Exod. 32. v. 13. 16, on Num. 14. and that in ſome of the very words and Phraſes of theſe ſcriptures, evinceth it to have been penned by Moſes, when they refuſed to go up againſt the Canaanites, and were all ſentenced to fall in the wilderneſs Numb. 14.

[b] This probably was his pacifick appeal, concluſion on occaſion of Saul unrighteous judgment, and cruel execuſion on the Prieſts 1 Sam. 24. as was Pſalm 58.

83 God's

83 [c] Gods help invoked againſt the haughty, crafty, cruel, and general combination of their inraging enemies 6: recounted 9: and prayed againſt 28.

84 [d] He profeſſeth ardent deſires to publick worſhip 4: and applaudeth their happineſs who can enjoy it 8: which he deſireth above all worldly comforts 12.

85 [e] Acknowledging Gods ſingular mercy in reſtoring them after Captivity 5: they implore his further favour 8: and aſſure themſelves thereof 13.

86 [f] *Davids* prayer for audience 11; direction and deliverance from proud and violent perſons 17.

87 [g] He magnifieth Gods eſtabliſhment of his publick Worſhip on mount *Moriah*, in *Jeruſalem* 4. and congregating the proſelyted *Gentiles* to it with

[c] This well ſuits with Jehoſhaphats prayer and that juncture hiſtoried 2 Chron. 20. 1, 14. And was its likely compoſed by Jehaziel.

[d] This probably was when he was upon the return to Jerusalem after the quelling of Abſaloms inſurrection 2 Sam. 19. As alſo Pſ. 42.

[e] This muſt be written after the Captivity v. 1,4. under ſome freſh oppoſition made againſt their worſhip, and ſafety in their own land v. 5. 6, 7. which might be the endeavours againſt rebuilding the Temple which laſted above 30 years Ezra. 4. or againſt the wals of the City, Nehem. 4. & 6

[f] Thoſe perſons v. 14, are like to be Saul and his adherents, who ſought his life, therefore to that, his poor, needy and jeopardy eſtate to be referred v. 1

[g] Verſe firſt Probably alludes to the place where God had determined the Temple ſhould be built 2 Sam. 24. 18. 2 Chron. 21. & 22, 1. had revealed to David the ſplendor and perpetuity thereof: As 2 Chron. 21. to 29. chap.

with exultations 7.

88 [b] He prayeth God to hear him, and deliver him, now filled with troubles and contempts 10; and that he would not defer him 13; with renewed obsecrations and expostulations 18.

89 [i] He avoucheth the certain truth of Gods Covenant with *David* 6; from Gods mercy, truth, holiness, power, justice and general providence 15: and the blessedness of them that believe 19: recounting these promises to *David* 29: and to his seed and Kingdom 38: grievously complaining of its present desolation and contempt 46: and imploring Gods speedy relief 52.

90 [k] *Moses* acknowledging Gods grace, perpe-

[b] The title tells us the authour Heman the Ezrahite or head of the Family of Zarat 1 Chron. 2. 4. who with Etham his kinsman were famous for Wisdom in the dayes of David and Solomon, 1 Kings 4. 31. when as he composed this 88. Ps. and Erham the 89, see its title.

[i] Heman's Ps. 88 respecteth the private state of his own soul in affliction, especially defection. This the publick state of the Church, probably the time when the ten Tribes rent themselves from it, Rehoboam degenerated, and Shishak came up and wasted Judea, and plundered the Temple 2 Chron 12.

And in this deplorable decay, he studies to support himself and all the Godly on the faith of Gods Covenant, 2 Sam. 7, 12, 17.

[k] The title assures us that the author was Moses v. 3. 9, 15, 16, 17. intimates the time to be when as the Rebel Generation that come out of Ægypt were quite wasted away. And their posterity afresh numbred and prepared on the banks of Jordan, had that recapitulation of the Law by Moses Deut. 1. 3. and streight after his death were to goe into Canaan as Joshua 3.

tuity,

tuity, and Eternity [3]: bewailes the brevity, vanity, ſins, and miſeries of mans life [12]: beſeeching God to pitty the children of them that ſinned; and now to be with them in their great work of entring upon the promiſed land [17].

91 He that truſts in God [3]: ſhall be ſurely protected in all dangers [13]: advanced, and endued with all needful good [16].

92 [l] God magnified [6]: evil portended to the wicked [10]: and good to himſelf [12]: and all righteous perſons [15].

93 [m] Gods government over all; magnified, and manifeſted [5].

94 [n] He beſeecheth God to take vengeance [3] on his boaſting, cruel, and blaſpemous adverſaries [8]: whoſe futilous apprehenſions of God he reproves [11]; acknowledging it a bleſſedneſs to be thus corrected, and ſaved by it at laſt [16]: profeſſing that

[l] Verſe 7 and 9, 10, 11. plainly ſeems to ſpeak of Sauls declining, and Davids advancement to the Kingdom, in which he was confirmed out of Saul's own mouth, and acquitted from the guilt of treachery with which he had been branded 1 Sam. 24, 16 22. on which rejoycing he giveth praiſe

[m] This probably after he had ſubdued all the nations 2 Sam. 8. in the power and at the command of God, and to his glory.

[n] This alſo was ſurely framed with reſpect to his perſecutions by Saul, and being deſerted by all his ſervants v. 5, 6. 20, 21, 16. with the hiſtory from 2 Sam. 21 to 30.

though no man was, yet God was his helper [20]: and would be the deſtruction of thoſe his perſecutors [23].

95 [o] He exhorts them to praiſe God, and to worſhip him [8]: not diſtruſt him as their Fathers that fell in the wilderneſs [11].

96 [p] He adhorts the *Iſraelites* [7]: the *Gentiles* [11]: and all creatures to glorify God [13].

97 [q] He ſets forth the teſtimonies of Gods power prevailing over all idols and their worſhippers [10]: exhorting Gods people to hate evil, and to rejoyce in him [12].

98 [r] *Iſrael* is exhorted to praiſe God for his mercy, truth and ſalvation to them [7]: and alſo all creatures of the world [9].

99 [s] Still he exalts Gods reigning [3]: and adhorts all to honour him, and ſubmit to him [9].

100 [t] He exhorts all to give thanks to God and to worſhip him [5].

101 [u] Praiſing God for his advancement [2]: he promiſeth to walk in perſonal integrity [4]: and publick righteouſneſſe, encouraging the good, and expelling evil perſons [8].

[o] Some conſidering v. 1, 8. with Deut. 20. 1, 10. and v. 8, 11. with Num. 14. think this an animating and calling of Davids ſubjects chearfully to addreſs themſelves to thoſe perillous wars 2 Sam. 8. And [p q r s t] to be all Pſalms of praiſe for the victory obtained: with exhortations to thoſe ſubbued heathens to ſubmit unto the Government of God, in the Kingdom, and Religion of the Jews.

[u] This probably his vow when he was firſt to enter upon the Kingdom in Hebron 2 Sam. 2. 1, 5.

102 The

102 [w] The prophet fervently beggeth ſpeedy audience of prayer 3: becauſe of his great miſeries 12: beleiving he was heard both for the promiſes of God 14: and the prayers of his people 15: and the bleſſed effects thereof both to the Gentiles and to the Jews; to Gods Glorious praiſe 28.

103 [x] He rouzeth himſelf o praiſe God 2: for his pardon, deliverances, and bounty to him 7: and to their Fathers 13: with pitty to their frailty 17: and continuation to all their faithful ſeed 20: calling in alſo the Angels, and all his other works to bleſs the Lord 22.

104 [y] For Gods glorious and uſeful workes of creation, *viz.* Of the firſt day 3: of the ſecond 5: of the third 19: of the fourth 24: and of the fifth 27: and for his generall providence in their augments,

[w] This taking notice of Zion in her rubbiſh; and the ſet time for her more glorious reſtauration approaching v. 13, 14, muſt ſure reſpect the prophecies Iſa. 54. and 60. Jere. 24. 12, 15, 29. 10, 15. Amos 9. 11, 15. Therefore was it written juſt when they expected to be looſed from the Captivity. Poſſibly by Daniel as in the title, who afflicted his ſoul, and poured out his complaint to God at this time on this behalf, Dan. 9. 1. 4, to 20.

[x y] The time when theſe were writ is uncertain; but themſelves ſhew on what ſubjects and to what end, *viz.* The 103 Pſ. on Redemption and the Covenant of grace, and its benefits, being a commemoration of the Goſpel, and the 104 on the workes of Creation and providence being a good Comment on Gen. 1. 1, 23. as to the wonderfull texture and uſefulneſs of all things made.

On both which we ſhould ſo fill our thoughts, as to be affected and acted to give God the whole glory.

decrements,&renovations [31]:he admires Gods glorioufneſs [33]: and promiſeth to glorifie him forever [35].

105 [a] He exhorts them in all wayes of worſhip to ſeek unto God, *viz.* thankſgiving, preaching, ſinging, conference, rejoycing, believing, praying, meditation [6]: and this for their relations to him [8]: his keeping Covenant and mercy with their firſt Fathers in *Canaan* [16]: and in their deſcending into *Ægypt* [24]: and their abode there [26]: and the plagues inflicted on *Ægypt* for their deliverance [39]: his direction, protection, and proviſion for them in the wilderneſs [43]: and his bringing them into *Canaan* to that very end [45].

106 [b] Exhorting all to praiſe God [4]: he imploreth his mercy [6]: commemorating it, and the peoples provocations in *Ægypt* [13]: and in the wilderneſs [34]: and in the land of *Canaan* in the firſt entrance [40]: and under the judges [47]: praying like favour to be ſhewed them now [48].

107 All exhorted to praiſe God [2]: eſpecially his redeemed as *Iſrael* were [9]: priſoners ſet at liberty [16]: and ſick perſons recovered [21]: and mariners ſaved from Tempeſts [32]: for he puniſhes the impeni-

[a] Becauſe here is ſuch particular mention of all tranſactions from Abram to their inheriting Canaan, and no further; I doe conjecture that this Pſ. was writ by Joſhua in the end of his life. It well agrees with his care ſhewed for the ſame thing, Joſhua 23. and 24. even as his predeceſſor Moſes about to leave them, left them a like memorial Deut. 32.

[b] This extends beyond the time of the Judges hinted v. 43, 47. and was in ſome time of preſent diſperſion, and dread, v. 47. probably that 1 Sam. 7. 7, 8. and on that occaſion by Samuel was compoſed this Pſalm,

tent,

tent, and bleſſeth the righteous [42]: which all may obſerve [43].

108 [c] Praiſing God for deliverances paſſed [9]: he promiſeth himſelf victory over all remaining adverſaries [13].

109 [d] Complaining of the falſehood and ingratitude of his adverſary [6]: he execrates him [9]: and his poſterity [21]: begging liberation to himſelf [30]: and promiſing his praiſes [31].

110 [e] *Chriſt* advanced to his offices [5]: and made victor over all his enemies [7].

111 [f] God to be praiſed for his ſingular works of grace to his redeemed, covenanted people [10].

112 [g] Who ſhould be moſt happy in the practiſe of holineſs, righteouſneſs, and charity [10].

113 [h] God to be praiſed for his eminent greatneſs [7] and goodneſs [9].

114 [i] Some of the miraculous mercies to *Iſrael* at firſt; recounted and magnified [8].

115 [k] Whereof God ſhould have the glory [4]: not any Idols [9]: exhorting all to fear and truſt in him [17]: who then will bleſs them more and more [18].

116 He voweth his love and ſervice to God for

[c] This writ after Pſ. 44 & 60. on ſome cauſes 2 Sam. 8 & 10. and ſo alſo was Pſ. 144.

[d] As other Pſalms are againſt Doeg, ſo this ſeems to be directed againſt Achitophel, and his councels with Abſalom; as 2 Sam. 15. 31. v. 8. is applyed to Judas betraying Chriſt Act. 1. 20.

[e] 2 Sam. 7. David aſſured of the perpetuity of his Kingdom in Chriſt, compoſed this Hymn of praiſe and triumph.

[f g h i k] This and the 4 following Pſalms ſeem to be of ſame time, author, and ſcope, and dependent each on other.

hearing and preſerving him[10]: when near deſpairing [12]: promiſing to be ſolemn in his thankſgiving, and rendring his vows [19].

117 Calling on all to praiſe God for his mercy and truth [2].

118 [l] All to be thankful to God for the endurance of his mercy [6]: profeſſing his faith on experience of him[19]: promiſing & paying his thankfulneſs[29]

119 [m] Repeatedly in various expreſſions intermixed, he magnifieth Gods word, prayes to be inſtructed, and kept in it, and delivered from his many and long troubles [167].

120 [n] His prayer heard [3]: he declares judgment on his caluminator [5]: lamenting his long exile [7].

121 [o] He engageth to reſpect God in all thoſe troubles [7]: being ſure of his conſtant protection [8].

[l] By v. 10, 11, 12. This ſhould be a triumphing ſong for his victories over the nations and high advancement v. 22. applied to Chriſt, of whom David was a type v. 13 may mean his perſonal delivery from Iſhbibenob, recorded 2 Sam. 21. 16.

[m] This muſt be penned when he ſhifted about for his life in the dayes of Saul as v. 19. 23. 49, 54, 69, 75, 95, 107, 116, 150, 161. reſpecting ſeveral paſſages of that affair, and ſo was made up at ſeveral times.

[n o] Theſe when he was driven out of Judea and continued in exile ſo long at Ziklag 1 Sam. 27. 6, 7. whither they drove him into peril of Idolatry as 1 Sam. 26. 19. but he renounces it Pſ. 121 V. Pſalm 126.

Theſe were all called ſongs of decrees from Pſalm 120. to 135. not as uſed upon their aſcending the ſteps of the Temple, for ſome of them not then compoſed; but becauſe as I gueſs ſung on their way out of Babylon V. N. on Ezra. 7.

122 Glad-

122 [p] Gladneſs is expreſſed for liberty of publick worſhip [5]: and civil juſtice [6]: and therefore *Jeruſalem* good to be ſought [9].

123 [q] Profeſſing conſtant dependance on God [3]: He prayes his mercy againſt ſcorning perſons [4].

124 [r] If God had not ſuccoured [4]: we had ſunk in our adverſities [7]: acknowledging that in him is ſtill all help [8].

125 [s] Who truſt in God are ſafe and ſtable [4]: he prayeth for ſuch perſons, and againſt their adverſaries [5].

126 [t] Their ineffable and incredible joy at their return from Captivity [4]: with promiſe of the like to all that with pious diligence and prayer endure in afflictions [6].

[p] This ſtreight after the ark was fixed in Jeruſalem 2 Sam 6. 12. 20.

[q] This probably upon Sauls deſpiſing him; and his poor retinue, 1 Sam. 22. 1, 2, 7.

[r] This I ſuppoſe on his eſcape out of the Cave 2 Sam. 24. and 125 at ſame time encouraging himſelf.

[t] This reſpects their deliverance from Babylon, and liberty to reſtore the Temple and its worſhip by Cyrus edict and bounty, the hiſtory of it ſee Ezra 1. 2 and this with the fourteen pſalmes next following called ſongs of degrees or going up, though by divers, on divers occaſions penned, yet were then called out to be ſung by Ezra, and his companions at the ſeveral ſtages of their progreſs towards Jeruſalem יעל being the authoritative word of Cyrus edict 2 Chron. 36. ult. and the eſtabliſhment of this ſervice in their going up, probably the very meaning of the phraſe Ezra 7, 9. as was prophecyed of them Iſa. 48. 20. 55. 12.

127 That

127 [u] That men can effect nothing without assistance from God, he asserts in several instances 5: [of builders, watchmen, labourers &c. parents.]

128 [w] Every one that fears God shall enjoy blessings both domestick and publick 6.

129 [x] He recounts the enemies many attempts against *Israel*, and Gods preventing mercies 5: beseeching the blasting of all such enemies 8.

130 [y] He earnestly beggeth Gods audience 3 and forgiveness 5; avowing his hope 7: and exhorting others to hope in the Lord 8.

131 [z] Protesting his now thorough humiliation, exhorts *Israel* to hope 3.

132 [a] A supplication that God remembring *David's* afflictions, and pious zeal for building this Temple 8: would now rest therein 11: establishing

[u] This as by the title was compoſed by Solomon, or rather for him by his father David, acknowledging God only to give ſucceſſes unto humane enterpriſes.

[w] And this by the ſame authour to encourage to the fear of God.

[x] This alſo I judge was made on occaſion of their going up out of Babylon v. 3. 4. and the conflicts they had with ſome malevolent adverſaries thereof, who afterwards hindered them in their work Ezra 4.

[y z] Theſe both ſeem to have been penned on the viſitation by the peſtilence, breaking forth by his ſin of pride 2 Sam. 24.

[a] v. 8, 9, 10. are the very words of Solomon at the cloſe of his prayer at the dedication of the Temple, 2 Chron. 6 41 and v. 14. 18. agree well with the acceptance of it, teſtified from heaven, and with the Lords anſwer in a viſion to Solomon related 2 Chron. 7. and 1 Kings 9, 1. 10. therefore by Solomon, and on that occaſion, was this Pſalm framed.

th

the Kingdom alſo [14]: all which God promiſeth to doe [18].

133 [b] Brethrens unity extolled [3].

134 [c] The Levites in their charges to be vigilant, bleſſing God; and ſo bleſſed of him [3].

135 [d] They further exhorted to ſing his praiſes [4]: for his election, power, decrees [7]: providences [8]: deliverances of *Iſrael* [15]: whereas idols can do nothing [19]: he redoubles the charge of bleſſing God [21].

136 All are exhorted to praiſe God for his continual mercy [5]: viſible in the workes of creation [10]: redemption, preſervation and bounty to his Church [26].

137 [e] The Jews in Captivity lamenting, and being derided [5]: avouch now their grief for and Zeal to *Jeruſalem* [7]: and pray againſt its adverſaries [9].

[b] Its a rejoycing recommendation of the unity and peace of the whole Church and Kingdom under Solomon.

[c] This I think was to the Levites miniſtring in their courſes, either before the Ark 1 Chron. 16. 4. or in the Temple 2 Chron. 8. 14.

[d] The mention of Zion the place of the ark and worſhip, in each laſt verſe of the three laſt Pſalms, makes me think them compoſed by David before the temple built, and ſo pertains to 1 Chron. 16. 4.

[e] This was ſurely writ at the beginning of the Babyloniſh Captivity, yet after Jeruſalem deſtroyed v. 7. for the beſt of that generation as God calls them Jere: and as by their piety in this Pſalm; among whom was Ezekiel who poſſibly was the compoſer of it Ezek. 7 16. or rather cap. 33. v. 21. 23. with his like prophecies againſt Edom Ezek. 25. 12, 15. & cap. 35.

138 He

138 [f] He voweth to praiſe God for mercies in his affliction 4: ſtrangers alſo ſhall do it 7: for which he avoucheth his confidence 8.

139 [g] God knowing all his actions, words and thoughts 7: and that in all places and times 14; even formation in the womb 17: and all his purpoſes concerning him 19: he appeals to him to make ſcrutiny and give ſentence on him 24.

140 [h] He vehemently begs deliverances from all perſecutors 9: whom he prayes againſt 11: proteſting ſtill his faith in the Lord 13.

141 [i] He ardently entreateth acceptance in prayer 3: and that he might be kept from ſin in word, thought or deed 5: tractable, charitable, and at laſt juſtified 7: and ſaved from the violence and treachery of his enemies 10.

[f] This probably when by Sauls ſecond confeſſion he was vindicated in his reputation, and confirmed in his expectation of the Kingdom v. 7, 8. with, Sam. 26.

[g] This probably writ as was Pſ. 7. 17. 26. on his being firſt by Saul taxed, and then perſecuted, 1 Sam.

[h] This prayed againſt Sauls firſt machinations to ruine him, 1 Sam. 8. 19.

[i] This ſeems to have been compoſed when David and his 600 men were in the wilderneſs of Maon and Saul had near encompaſſed him by the Ziphites treachery, but was reſtrained by news of the Philiſtins invaſion; but righteous Jonathan had before confederated with him, and approved him: the ſeveral parts of this Pſalm do plainly reſpect the paſſages of that hiſtory 1 Sam. 23. 13. to the end.

142 He

142 [k] He recites his cryes unto God in a moſt hazardous and helpleſs diſtreſs, with ſome hope of deliverance 7.

143 [l] He earneſtly prayeth for ſafegard from his adverſaries, and aſſurances of Gods love 10: and aſſiſtances of divine grace 12.

144 [m] He bleſſeth God for victories 2: beſtowed on him poor deſpicable man 5: further imploring divine aſſiſtance therein 12: that the whole *Iſrael* of God might be every way proſperous 15.

145 [n] He promiſeth to praiſe God for ever 3. for his greatneſs 7: for his goodneſs 10: and for his works in general 14: and eſpecial 21.

[k] His prayer on his flight out of the Cave of Adullam was Pſalm 57. but this I ſuppoſe was what his heart meditated in the Cave or ſtrongholds of Engedi 1 Sam. 23. 29. before Saul fell there into his hands as 1 Sam. 24.

[l] This alſo at the place and in the time that the former Pſ.

[m] This writ as Pſ. 108 in the midſt of his forreign expedition againſt thoſe many numerous enemies, 2 Sam. 8. and 10.

[n] The title calls this Pſ. *Davids praiſe*, and it belongs as well to all the following Pſalmes, which are but a continuation of the ſame collaudation of God. As every firſt and laſt ſentence, and the whole matter of each or them doth teſtifie. The occaſion we may judge to be the greateſt of his life, viz. the compleating his victories, and extending his empire over the Gentiles as God had promiſed, and the eſtabliſhing his Kingdom for ever.

Not as reſpecting himſelf, or carnall ſeed, or this worldly Kingdom chiefly, but the perſon, kingdom victories, redemption, Government, and ſalvation of the Church, and Monarchy of the world, ruling in, by, and under the Lord Jeſus Chriſt. All theſe promiſes of God, being in him YEA, and in him AMEN.

146 He

146 He ſtill avoweth his continued praiſes [3]: dehorting confidence in men [5]: and declaring their happineſs who put truſt in this God, ſo powerful, gracious, and juſt in all his workes [10].

147 He further adhorts and commends the praiſing of God [8]: for his general providence over all [10]: and more ſpecial to them that fear him [12]: but moſtly now to *Iſrael* both in temporal [19] and Spiritual benefits [20].

148 He calls on all to praiſe God: things in heaven [7]: and all things under the heaven [13]: and this for his own excellencies and the extolling of his people [14].

149 He proceeds urging Gods Saints to praiſe him to the utmoſt [4]: for his kindneſs to them [6]: and that while they are victoriouſly contending with their potenteſt adverſaries [9].

150 He is to be praiſed in the Church and in the world, for his acts and for his attributes [3]: with all manner of inſtruments, exquiſiteneſs, and exultation [6]: and this by every thing that hath breath [6].

AMEN HALELUJAH.

PROVERBS. XXXI.

1 THis Books title, and author [2]: and its end to encreaſe mens underſtandings [7]: beginning with the fear of God learned from Parents, and adorning their children [10]: warning utterly to avoid all enticements to ſinful ſociety; promiſing much profit,

profit, and pleaſure; but producing nothing but wo [20]: and rather to be inſtructed by wiſdom at her invitation [24]: elſe will ſhe deſpiſe us in our deſtruction, and not regard our cryes [33].

2 But promiſing that upon ſubmiſſive, attentive praying and diligent labour [5]: we ſhall well obtain this wiſdom from the free gift of God [10]: which then ſhall preſerve us from the evil man [16]: and ſtrange woman here deſcribed [20]: unto the imitation and remuneration of the juſt [22].

3 Earneſtly exhorting with many incouraging promiſes, to the loving, ſeeking and keeping this wiſdom [5]: truſting in the Lord, and not in our own underſtanding [9]: and honouring him with our ſubſtance [11]: and heedfully ſubmitting unto his chaſtiſements [13]: extolling this wiſdome above all earthly things to compleat mans happineſs [19]: by which alſo God framed the world [21]: we are kept upright, and from fear [27]: from injuſtice [28]: uncharitableneſs [29]: unpeaceableneſs [31]: envy [32]: all which vices have Gods deteſtation and vengeance, whereas the contrary virtues have his approbation and rewards [35].

4 He exhorts to hearken unto him as he had learned of his parents [5]: to get this wiſdom for its many excellencies and our advantages [14]: to turn utterly from all ill company [20]: and by treaſuring this wiſdom, to be heedful and ſteady in our way [27].

5 He ſtill calleth for attention to this wiſdome [3]: to avoid the alluring and irremediable ruines that come elſe by ſtrange women [15]: warning rather unto chaſt and lawful marriage [21]; the adulterer be

ing

ing eyed of God; and a ſcourge to himſelf [23].

6 He warnes againſt ſuretiſhip [6]: ſluggiſhneſs [12]: naughty and treacherous plots [16]: and the ſeven things God hateth [20]: for by careful keeping to wiſdomes wayes [24]: he will keep us from adultery, and ſinful, fooliſh and remorſleſs evil [35].

7 Again he urgeth to the ſame intimacy with wiſdom [5]: which would preſerve from the ſtrange woman; whom he deſcribes by her properties and behaviour, and beguilings of ſilly perſons to their preſent and perpetual deſtruction [27].

8 Wiſdom her ſelf is perſonated calling for our attention [6]: for the truth and plainneſs of her doctrine [10]: the precioufneſs [12]: and manifold uſefulneſs thereof [22]: this being that divine wiſdom that was the eternal creator of all things with God [30]: the lover of men [32]: and the hearkening to her doth only make them happy [36].

9 For which is ſhewed that ſhe hath made very ample proviſion and giveth free invitations with all reall encouragements poſſible [13]: whereas follies enticements take only with the ſimple till it lead them to hell [18].

Advertiſement.

All the other Chapters of this book conſiſt of many moſt prudent inſtructions of mens hearts and lives: Elogies or praiſes of true wiſdom or piety, and many particular virtues: and multiplyed diſpraiſes of folly or impiety and many particular inſtances thereof in ſeveral vices.

But

But for the moſt part, each ſentence is ſo brief already, and alſo ſo Independent on each other, and frequently inculcated, that it would not be very profitable or poſſible to abbreviate them in their own Method. In an other mould, to wit by the chief titles, though done, yet I thought it better at preſent to ſuppreſs its publication.

ECCLESIASTES. XII.

1 HE proclaims the unprofitable vanity [4]: wearisome viciſſitude, and periſhueſs of all worldly things [12]: proving it by his large experience, even in the diſquiſition after wiſdom [13].

2 And in voluptuouſneſs [4]: magnificence [8]: abundant riches [10]: and all elſe could be deſired [12]: the infelicity, or uncertainty of events, cauſing him to loath all his ſaid labours [24]: Gods giving us cheerfully, and ſoberly to uſe things being the good that is in them [26].

3 There are ſpecial ſeaſons for doing and undoing all workes under the heaven [9]: and in them all no profit retainable, no perfection attainable [12]: but onely ſome bare ſupplyes for preſent neceſſities [14]: inunavoidable and tedious repetitions of the ſame things [16]: yea oft-times vices juſtle out vertues until Gods Judgment come [18]: ſo that as to events and enjoyments meerly external, men here are but as the very beaſts [22].

4 Remedileſs oppreſſions render the caſe of the dead better then that of the living, and that of the

unborn, beſt of all [4]: the envy that attends eminent and active goodneſs, and the preſent felicity of ſluggiſh folly, making a mean condition with quiet, better then a full one with vexation [7]: whereby one vainly robbeth himſelf of what he hath, for he knows not whom [9]: good ſociety is the greateſt ſatiety, relief, ſolace, and ſafety [13]: and wiſdom with poverty better, then obſtinate and miſchevious folly with power [15]: to conſider the vaſt number of men that have been, and ſhall be born, and buried in oblivion, is vexation and vanity [16].

5 All worſhip to God is to be performed reverently, conſideratly, lowly, undelayingly, & faithfully, eſpecially making and paying of vowes [8]: nor ſhould mens preſent perverſions ſtagger our patience, and belief in the providence, power, and juſtice of God [7]: the earth feedeth all, but ſatisfies none that loveth it much [10]: onely they may ſee it [12]: and muſt ſee to it [13]: and ſuffer by it [14]: and ſometimes looſe it [15]: however leave it all at death, with divers diſadvantages [18]: ſo that for a man vertuouſly, and for his real neceſſities, to enjoy what he hath with joy, is the beſt and decenteſt uſe of the world, the gift of God, and the ſureſt antidote the world hath againſt its own vanities and our vexations, and mortality [20].

6 Wheras to have ever ſo much, never ſo long, and to enjoy no good of it, is worſe then not at all to have lived [10]: yet theſe calamitous vanities are irreformable, the true good not diſcerned, and future things on earth indiſcoverable [14].

7 He heapeth many Apophthegms, & Encomiums, and

and comparisons of several things, as of a good name, and a good end [2]: a serious mind [5]: and wise rebukes [7]: a patient spirit [10]: comporting to its own times [11]: he preferreth wisdom, especially with wealth also [13]: and because we cannot alter Gods works [14]: let us here serve our times in their vicissitudes, and strange events, without too much eagerness, or solicitude for such little things [20]: none is perfectly just [21]: nor mens censures much to be heeded [23]: no perfection of wisdom is to be found [26]: but mens and womens fearful defections every where [29].

8 Persons about Kings must be wise, and compliant [6]: men are more miserable, because they cannot discern their seasons [8]: nor be saved from death [10]: nor be remembred long afterwards [11]: by present impunity men are foolishly imboldened to iniquity [14]: for events fall but at random here [15]: moderate and cheerful enjoyment of our portion being the best worldly portion [16]: for the most knowing and diligent are still imperfect in knowledg [17].

9 Yea the same events indiscriminatingly light on all [4]: yet men live in hope till they dye and are discarded the world [7]: chearful and lawful enjoyment, and diligent imployment is the best of our wayes, and our work in the world [11]: although time and chance will still be to all [13]: and no wisdome must have respect according to its worth, or the good it doth [18].

10 He discourseth the properties of wisdom, and its praises, and unhappinesses, and likewise of folly,

and its ſometimes fortunateneſs, and infortunes [16]: forewarning us of the calamities from evil Governors [18]: and Sloth, and Luxury, and that we lightly ſpeak no evil of great men [20].

11 He exhorts to liberality, and proceeding in our affairs without much ſearching into future things, which cannot be known [7]: and though proſperity be preſent, full, and laſting, yet know that perpetual it will not be, the laſt judgment cometh [10].

12 Therefore in youth ſhould our Creator be remembred [2]: before the many infirmities of old age (which he excellently deſcribeth) ſeize on us, and diſable us [8]: this preachers wiſdom is imployed in teaching it to the people, with all diligence and preſſing eloquence [13]: the ſum and ground of which was to perſwade all to fear God, becauſe of the certainty and exactneſs of his general Judgment [14].

Its from it ſelf evident that Solomon *was the author of this book*, Eccleſiaſtes.

And alſo that he wrote it after his vaſt experience that he had of all that is good of this world, in its higheſt improvement: and alſo in its vileſt abuſes to any luſts and to the diſſervice of God, and the deſtruction of the ſinfull abuſer. Juſtly inſcribing empty vanity *upon all the good, and infinite vexation upon all the evill of this now degenerated world, that therein and thereby alone no man might any wiſe look for the chief good or his ſufficient happineſs, but in fearing God and keeping his Commandments, that we might be juſtified at his laſt judgment for our eternal ſtate, as*

While on the other hand the book of ſpiritual ſongs ſheweth how the true Church and every true Chriſtian, amidſt all theſe various vanities and vexations, may, as to the publick Ordinances of God, and at leaſt as to himſelf and his own ſoul, his devotions, and his practiſe, enjoy inward, ſpiritual, real, infinite peace, profit, and pleaſure in communion with God even in this world, and ſo be prepared for and aſſured of a better, Amen.

Thus ended the incomparable enjoyments and the improvements, the labours and the life of this powerful King; this pious Preacher and converted penitent.

SONG of SOLOMON. VIII.

1 THis Book called the Song of Songs [2]: the true Church imploreth Chriſts love [5]: excuſeth her imperfections [7]: and prayeth to be acquainted with him in his Ordinances [8]: he directs her, and commends her beauty [12]: ſo they mutually congratulate [17].

2 Interchanging mutual praiſes and prayers [8]: ſhe ſeeth and heareth him inviting her to him [14]: as ſhe prayed and rejoyced in him [17].

3 She diligently enquireth after him being abſent [4]: and with joy receiveth him [6]: and in his pleaſantneſs, power, and precioufneſs admires him [11].

4 Jeſus Chriſt as particularly extolleth his ſpouſe [8]: and invites her to him with expreſſions of higheſt eſtimation, delectation, and congratulation [16].

5 They feaſt together [2]. At ſome other time by excuſes

excuſes and delayes, ſhe for a while refuſing to receive him [4]: is inwardly troubled, and then ſeeking him with diligence and ſuffering, and yet not finding him, ſhe falls ſick of love [9]: and being wondred at for it by the looſer profeſſors [10]: ſhe particularly ſetteth forth his many ſupereminent excellencies [16].

6 Who thereby are won to ſeek him with her in his receſſes [4]: whereupon Chriſt again extolleth her excellencies [11]: and exulteth in his communion with her [13].

7 Still chanting her praiſes [10]: they both mutually congratulate [13].

8 Whereon ſhe declares her deſires to him [5]: and the inconquerable, ardent, and ineſtimable power of love [8]: *Chriſt* declareth his ſpecial reſpects to her as his building [11]: and his vineyard [13]: ſhe ſupplicates his ſpeedy, ſweet, and ſolacing Communion [13].

Pſalm 45 *is entituled a* Song of loves, *being an Epitome and comment to this* Song of Songs; *both have the ſame ſubject, the ſame like ſtile, and therefore the ſame penman,* King Solomon.

Only that Pſalm, *I think, was written in his firſt moſt peaceful, proſperous, & purely pious time, when he had juſt finiſhed the temple, dedicated it, and eſtabliſhed the Worſhip thereof as inſtituted.*

But this Song of Songs, *I ſuppoſe, he wrote partly in the height of that proſperity, and partly in his latter years, when he and the people had fallen from that purity, had experienced temptations, deſertions and reſtitutions.*

For the making this Book to the Old Teſtament, *as the* Revela-

Revelation *to the* New, *and assigning each part as a prophecy of the particular state of the Church; I leave it* penes authores & affectantes.

ISAIAH. LXVI.

1 [a] Israel's rebellion 4: and incorrigibleness upbraided 10: their worshipings despised 16: and reformation required 21: their degeneracy lamented 24: and threatned 31.

2 The confluence of nations to Christs kingdom under the Gospel 6: *Jacob* now forsaken for mixing among the nations 10: for which severe and general judgments are threatned 22.

3 All eminent order and authority among them shall cease 9: yet with the righteous it shall go well, with the wicked very ill, (the righteous and wicked shall be retributed as they have deserved 12:) the oppressors pleaded against 16: and the vanity and bravery of Apparel 26.

4 After this under Christ the *BRANCH*, beauty, purity, and establishment shall be to them 6.

5 As the vineyard was cultivated till it was found fruitless 5: and then giving up to judgments; so they 8: for their grasping covetousness 11: drunken jollity

[a] The time of Isaiahs prophecying was from about the year of the world 3238. unto 3288. Hosea at the same time, Hos. 1. 1. and Micah in the Reigns of the three last Kings, Jotham, Ahaz, & Hezekiah, Micah 1. 1. The history of which is contained in 1 Kings, chap. 15, 16, 17, 18, 19, 20.

Isaiah spake most of Judah; Hosea most of Israel; Micah of both.

[18]: miscalling of things and persons, shall be variously, and severely punished [26]: and at last invaded [30]. [b]

6 The Lord appearing in his Majesty [5]: makes *Isaiah* his Messenger to the people [9]: and gives him his errand [13] [c].

7 *Ahaz* comforted against the threatened invasion of *Syria* and *Israel* [10] [d]: and *IMMANUEL* promised as a sign to confirm it [17] [e]: and that a desolation should soon come on both those enemies from *Assyria* [25] [f].

8 This confirmed by the naming of his Child *Maher-shalal-hash-baz* [3]: and a repetition of like threatnings, mixed with many exhortations and consolations to believers [22].

9 Arising especially from the birth of Christ [8]: But proud and stubborn *Israel* still threatned with ruine [21].

10 Woes to the makers of unrighteous decrees [5]: the *Assyrian* having punished them, shall for his boasting himself be brought low [20]: [g] pro-

[b] These five first Chapters seem to be uttered before the year of Uzziahs death, and when Israel suffered so many changes, and was threatned with captivity. V. 1 Kings 15. 2 Chron. 26.

[c] About this time Micah began to prophesie, continuing his course with Isaiah, V. Micah 1. 1 with Isa. 1. 1. & 6. 1. which was in the reign of Pekah in Israel.

[d] On this deliverance, Isaiah composed Psal. 46. ver. 6, 8, 9.

[e] Math. 1. 22, 23.

[f] 2 Kings 16. 7, 9. & cap. 17.

[g] Ezek. 31. & 37. & Nahum 1. 2 3.

mises

miſes of deliverance made to the faithfull remnant [28]: his prevailing over *Iſrael* deſcribed [34].

11 ✻ The *BRANCH* of *Jeſſe* endewed with all requiſite gifts [4]: ſhall Reign in righteouſneſs [6]: and in peace [10]: and ſhall wonderfully gather from all nations the remnants of *Iſrael* and *Judah* [16].

12 ✻ Whereupon are celebrated their triumphant acclamations to the Lord [6].

13 *Babylon* by the *Medes* to be terribly deſolated [22].

14 For God will reſtore and advance his Iſrael [3]: & then ſhall they proverbially inſult over the ruines of haughty and oppreſſing *Babylon* [29]: yet *Paleſtina* ſhall be plagued ſtill [32].

15, 16. An elegant and particular deſcription of the devaſtations of *Moab*.

17 And of *Damaſcus* [4]: by which *Jacobs* outward glory ſhould be diminiſhed [7]: Idolatry ruined, and true Religion reſtored [12]: and then the multitudes of their enemies ſhould be chaſed away again [14].

18 *Æthiopia* alſo ſhall be ſpoiled [6], and then yield a preſent to *Zion* [7].

19 *Ægypt* too through inteſtine diviſions ſhall be confounded [18]: and then ſhall know, and acknowledge God [25].

20 Of both which, *Iſaiahs* going naked and barefoot is an Emblem, and a ſign [6] [*b*].

[*b*] This was after the ten Tribes captived, and before Tartan &c. was ſent to beſiege Jeruſalem, *V.* v. 1. with 2 Kings 18. 17.

21 The

21 The affrightfull fall of *Babylon* [11]: and *Dumah* [11]: and *Arabia* [17] [*i*].

22 *Judah* alarmed [8]: fortifie [17]: but doe not humble themselves [15]: *Shebna* therefore rebuked, degraded [20]: and *Eliakim* advanced and established for a time [25]. [*k*]

23 *Tyre* to be overthrown for 70 years [15]: and then recover again [18].

24 By these changes shall the earth be laid waste [13]: God shall be sought to by a few [17]: but all the rest of the inhabitants shall fall [23].

25 Hereon the Prophet praiseth God [5]: promiseth further liberations to his people [9]: and exultation over their enemies [12].

26 The Song of triumph thereupon [21].

27 *Leviathan* punished [2]: then to be said that consolatory Song of the vineyard [7]: his judgements on them shall be moderated [9]: and their sin by them removed [10]: yet these generall judgements should come [12]: and then they should be recollected [13]: (to pure worship in *Jerusalem*.)

28 God will then be a destroying storm to the proud [5]: a crown to the just [7]: he reproves their filthy excess [9]: and unprofitableness under all teachings [14]: and sottish security [16]: avouching that

[*i*] From Chapter 13 to 22 were uttered against the places Assyria was subduing: after his captivating the ten Tribes, and before he besieged Jerusalem. The story whereof is 2 Kings 18.1,13.

[*k*] This was preached when the Assyrian was coming against Jerusalem, 2 King. 19.2 Chron 32.1,9. Yea to chap. 32.

Christ

Christ shall be advanced, and his foes consumed [23]: which even the plowmans practise proveth [29].

29 *Ariel* or *Jerusalem* threatned with a terrifying siege [7]: yet their enemies disappointed [9]: yet are they sottishly inconsiderate [13]: hypocritical and vain, till made desolate [18]: and then shall they become teachable and sanctifie the Lord [24].

30 Woe and disappointment denounced for those that apply to *Ægypt* for help [8]: disobeying Gods command to the contrary [18]: they that stay and obey shall enjoy store of spirituall and temporall mercies [27]; and behold Gods vengeance on the enemies [33].

31 Who trust in *Ægypt* shall fall with *Ægypt* [4]: but God will surely defend his [6]: whom he exhorts to turn from their idolatry [8]: and he would destroy the *Assyrian* also [9]. See cap. 37.

32 The Reign of Christ foretold,& the changes it shall make in the hearts of men [9]: but desolation should be on this generation [15]: till that time of restitution doth come [20].

33 The spoiler spoiled [2]: better times shall ensue [7]:and desolations accomplished on hypocrites [15]: the righteous shall be set in safety [24].

34 War and utter desolation to *Idumea*, and all the enemies of Gods Church [16]: ascertained [17].

35 So to the ransomed Ones, joy, peace, and all good, with the absence of all evil, shall ensue [10].

36 *Rabshakah* invading *Judah* with his Army faceth *Jerusalem* [4]: despising *Hezekiahs* confidence not in *Ægypt* onely, but in the Lord [10]: perswading the

the people to yield to him as an irresistible conqueror of all Lands and all Gods [22].

37 *Hezekiah* himself goes to God [2]: and sends his servants to *Isaiah* to pray for them [6]: who assures them that God would blast him [8]: *Sennacherib* then sends his blaphemous insulting letter [14]: *Hezekiah* spreading it before the Lord supplicates his protection [21]: *Isaiah* confidently assures him thereof [35]: so his Army was smitten by an Angel [37]: and himself slain by his own Sons [38] [*l*].

38 *Hezekiah* being sick to death prayeth [4]: and hath fifteen years more assured him by the Suns going back [9]: he solemnly giveth thanks for it [21, 22].

39 *Merodach-Baladans* congratulation, of his recovery, which he too much wellcomes [3]: whereon their captivity to *Babylon* foretold [8] [*m*].

40 ✺ Full consolations foretold [3]: from the Gospel to be published by *John Baptist* [9]: and dispensed by our *Lord Jesus* [12]; who is absolute [15]: infinite [18]: and not to be likened to idols [21]: or any creatures [23]: for he alone maketh and moderath all [27]: and is never wearied with working [31].

41 ✺ He ordained Christ a Conqueror and Saviour [5]: (to whom idols are nothing [8]:) He chuseth and upholdeth *Jacob* [13]: above all oppossers [17]: he nourisheth them [21]: and he onely foretelleth things to come [29].

[*l*] This 36 and 37 agree in time and history with 2 King. 18. & 19. On which signall deliverance, probably by Isaiah, were composed Psalm 46. 48. and 76.

[*m*] 2 Chron 34. 11.

42 ✺ He

42 ✠ He ſupporteth his Elected Son in all his adminiſtrations [9]: calling on all to give glory to him [17]: upbraiding Idolatrous infidells; giving them up to judgment [25].

43 ✠ Therefore this people ſhould not fear, having ſuch a redeemer [8]: notoriouſly manifeſted [14]: in the deſtructions of their enemies, and their ſalvation [22]: and their ungratefull ſinnings upbraided [28].

44 ✠ Nevertheleſs he will chuſe them for his people, and he alone be their God [9]: the vanity and ſenceleſſeneſs of Idolatry [21]: but he vindicates his Deity by the works of redemption, providence, and reſtoration of his people [28].

45 *Cyrus* foretold as their deliverer from *Babylon* [5]: and aſſerted by Gods omnipotence, preſence, and veracity [25] [n].

46 *Babylons* Idols declenſion and vanity [8]: [o] and Gods infinite power, wiſdom, truth, mercy and righteouſneſs extolled [13].

47 ✠ *Babylons* ſudden and utter deſtruction deciphered [6]: for her unmercifullneſs [7]: ſecure confidence [11]: and ſorceries [15].

48 ✠ Hence *Iſrael* exhorted in all this to confeſs onely Gods preſcience [9]: free grace [12]: and power [16]: and that they would wholly attend his voice [22] [p].

49 ✠ Chriſt avers Gods calling him to be the

[n] 2 Chron. ult. Ezra 1, 1, 6. being above one hundred years after.

[o] Dan 5. 30.

[p] V. N. on Ezra 7. 9.

common

common redeemer of Jews and Gentiles [14]: Sions incredulity rebuked [18]: and the vaſtneſs [22]: renown [24]: and prevalency of Goſpel Grace further aſſerted [26].

50 The Lord Chriſt aſſerts his good will to ſave them [2]: by his ſufficiency [4]: obedience [6]: ſufferings [7]: victory [10]: thence exhorting to faith in him, and deſpiſing ſelf-juſtification [11].

51 They are exhorted to conſider Gods free election of *Abraham* [4]: his righteouſneſs [7]: mans nothingneſs, and Gods allſufficiency [17]: ſo their deſolations ſhall determine [21]: and their deliverance come [23].

52 They are called upon to addreſs themſelves to imbrace this redemption [7]: with exultation and joy [11]: and ſeparating themſelves from the unclean [13]: ſeeing Chriſts advancement [15].

53 He complains of their unbelief [2]: and deſpiſing of Chriſt for his ſufferings [4]: although they were all for our ſakes [7]: and the event be glorious to himſelf and us [12].

54 Whereon the Church is bid to rejoyce in her enlargement [6]: perpetuity [11]: purity [14]: and ſafegard [17].

55 They are invited to take in theſe Goſpel dainties freely by faith [6]: and repentance [8]: Gods word being large and efficacious [13].

56 And alſo univerſal to all ſorts of perſons that keep his precepts [9]: the evil of ignorant, greedy, luxurious, ſleepy ſhepherds threatned [12].

57 The death of the righteous lucriferous, bleſſed to themſelves but ominous to others [3]: who

for

for their adulteries are diſcovered and reproved [13]: God denouncing diſquietments to the wicked and comforts to the contrite [21].

58 Hypocritical worſhip reproved [6]: and ſincere deſcribed and rewarded [12]: eſpecially the due obſervation of the Sabbath [14].

59 Their total perverſion by ſinning is the cauſe of all their ſufferings, and diſappointments [16]: and Gods meer free grace and Covenant our onely hope ground of ſalvation [21].

60 By the Gentiles converſion, the Church ſhall wonderfully encreaſe in numbers, purity, peace and Glory [22].

61 Chriſts Goſpel adminiſtration [4]: ſhall be the Churches reparation and exaltation [11].

62 He further propheſieth the eminent proſperity of that time [6]: which now they are to pray, and prepare for [12].

63 [q] Chriſts conqueſt in his ſufferings [7]: his former mercies recounted [15]: and future requeſted [19].

64 [r] With fervent ſupplication [6]: and confeſſion [8]: and imploring of pitty on their miſeries [12].

65 The Gentiles embrace the Goſpel [2]: which the Jews reject [8]: except the few elected [11]: wherefore theſe ſhall be quite rejected [17]: and thoſe be enlarged in all joy and peace [25].

66 God delights in the ſincere, but deſpiſeth

[q r] This alſo may well be referred to the Captivity of Babylon, and the deliverance therefrom.

and

and puniſheth hypocritical formaliſts 7. *Zions* wonderful enlargement 10: a ground of general joy 15: and the idolaters puniſhment 18: the *Iſraelites* and Gentiles ſhall make up one Church 24.

JEREMIAH. LII.

1 HIs pedigree and time of his propheſie 4: [s] his calling to it 11: his firſt viſions (of the almond tree 13: and ſeething pot 17:) with his charge and confirmation 19.

2 God recounting his former kindneſſes 4: expoſtulates their ingratitude 9: and idolatry 13: convincing them they are ſtill nocent, and that that is and will be the cauſe of puniſhments 37.

3 [t] (Notwithſtanding all which) they are yet invited to return unto God 6: conſidering his ſeverity on leſs backſliding *Iſrael* 12: whoſe return is propheſied 20: and deſcribed 25.

4 *Iſrael* directed in their return 3: *Judah* called on, with the terrour of an invading enemy 19: lamented 27: and again denounced 31.

5 Their general Apoſtacy 7: uncleanneſs 10: falſehood 14: for which the ſame judgements of war

[s] He began in the 13th year of Joſiah, Jer. 25. 3. continuing under him 18. years; under Jehojachin, and Jehojakim 11. and Zedekiah 11. In all 40 years. The ſtory of which time read in 2 Kings 22. to 25. v. 22 or 27. And 2 Chron. 34. from v. 4 to 36. v. 20. and the emblem of it Ezek. 4. 6.

[t] Chap. 3. v. 6. is ſaid to be in the days of Joſiah: and ſo it's probable were moſt of the beginning of his book to cap. 9. which call for ſore Lamentations probably on his death.

and

and captivity are denounced [20]: their fearfulneſs of God [25]; and their combination in ſinning upbraided [31].

6 Thoſe menaces again repeated with admonitions and convictions of their Impudence, and incorribleneſs [20]: bewailed [30].

7 Real reformation called for [8]: elſe profeſſion and Ordinances are vain [17]: their Idolatry manifeſted [21]: their external ſervices rejected [23]: and obedience to Gods word required [29]: elſe they and their places of Idolatry ſhall be filled with ſlaughter [34].

8 They ſhall periſh with infamy [4]: for their brutiſh impudence and confidence [18]: which the prophet with wondring bewaileth [22].

9 He proceeds lamenting their treacherous obſtinacy [9]: and utter deſolation [17]: the mourning women alſo to help in the lamentation [23]: [e] they are taught to glory onely in the Lord [24]: (who will then viſit the externally profeſſing as the infidel,) (circumciſed with uncircumciſed [26].)

10 The vanity of the heathens Aſtrology [3]: and their idols in compariſon with the true God [19]: the prophet ſigheth over their calamity [23]: and deprecates it [25].

11 [x] Gods Covenant repeated and their diſobedience againſt it [11]: their idols cannot, and God

[u] Theſe Lamentations called on occaſion of Joſiahs death the 31 of his reign, and the 17th. of Jeremiahs propheſying, 2 Chron 35.25.

[x] This 11th was uttered when Joſiah found and publickly read the authentick copy of the Law, 2 Kings 23. 1,2,3 to which he ſeems to point, 11. 2.

will not hear prayers for them [19]: their conſpiracy againſt the prophet threatned.

12 The Prophet enquiring expoſtulateth why the wicked proſper [4]: and bemoaneth the ſins and deſolations of his people [14]: ✠ and prophecyeth their deliverance, and the extirpation of their enemies in the end [17].

13 [y] By the linnen girdle caſt off and marred, he ſheweth *Judahs* rejection and deſtruction in *Babylon* [12]: alſo by the bottles [15]: [ff] exhorting them to timely repentance [22]: for their ſins are the cauſe of all [27].

14 The extream drought deſcribed [7]: *Jeremiah* interceedeth [10]: God forbids him [13]: denouncing ſword and famine againſt the falſe Prophets and their hearers [17]: *Jeremiah* again with mourning and confeſſions entreateth God for them [22].

15 But God inexorably reſolves ſo to puniſh them [10]: the Prophet bemoaneth and ſupplicateth, prayeth for himſelf [19]: and is aſſured of being ſafegarded [21]. [ff]

16 God avers that they ſhall periſh unpitied [10]: for their fathers idolatries and their own [14]: ✠ and having thus firſt grievouſly puniſhed them he will as wonderfully reſtore them [21].

17 The notoriety of their ſin [3]: threatned [5]: truſt in man curſed [7]: in God bleſſed [9]: who is the ſear-

[y] This thirteenth and ſo to 21 were uttered in the latter end of Joſiahs reign and the beginning of Jehojakims Cap. 13. 18.

[ff] 2 Chron 36. 2 Kings.

[ff] Jeremiah 39, 11, 15.

cher

cher of hearts [12]: the prophets confidence and prayer [19]: the obſervation of the ſabbath injoyned [27]: (with promiſes and threatnings.)

18 As the potter ſo the Lord dealeth (according to his own pleaſure and mens provocation) either in mercy or judgment [11]: their incorrigibleneſs [17]: and maligning the prophet ſentenced [23].

19 By the Emblem of an earthen bottle he brake, he ſhews the utter deſtruction God would make of them for their Idolatries both in *Tophet* and in *Jeruſalem* [15].

20 [*] *Paſhur* ſmiting him he renewes his comminations of the Captivity [7]; he bemoans his own contemptible eſtate as a Prophet [14]; curſing the very day of his Birth [18].

21 † [*b*] To *Zedekiahs* meſſage he returnes anſwer that they ſhall ſurely be now taken captive by *Nebuchadnezzar* [14]; † 2 *Chron.* 36. 11, 14.

22 But if they would indeed execute juſtice they ſhould abide in honour [10]; *Shallam* † and thoſe that had been captivated ſhould return back no more [13]; *Jehojakim* alſo for his oppreſſion and covetouſneſs, ſhould be buried diſhonourably, unlamented [20]; ſo alſo *Coniah* degraded, unproſperous and childleſs, as to ſucceſſion in the Kingdome [30]; 1 *Chron.* 3-17, 24.

* *Qu.* When this Paſhur? *Anſ.* In Jehojachins time.

[*b*] This chapter is plainly belonging to the laſt ſiege of Jerualem under Zedekiah, 2 Kings.

2 *Kings* 23. [c]

23 ✠ The evil paſtours threatned with judgments [3]: and then the ſcattered flock to be delivered under the *BRANCH* called the *LORD OUR RIGHTEOUSNESSE* [9]; the lying prophets diſcovered, inveighed againſt, threatned, admoniſhed to amend [33]; as alſo thoſe that proverbially deride Gods word [40].

24 † His Viſion of the two ſorts of figs very good and very bad [4]; the already captivated Jews like them [8]; and the remaining like theſe [10]; †2 *Kings* 24. 10, 20. & cap. 25. 2 *Chron.* 36, 9, 22.

25 Becauſe of their not hearing Gods Prophets nor reforming hitherto [8]; they ſhall be captivated and deſolated for ſeventy years [12]: [d] and then the *Chaldeans* themſelves ſhould be deſolated [15]: [e] having ere that been made the ſword of the Lord upon all nations [38]. (f)

26 *Jeruſalem* ſhould be made a curſe as *Shiloh*, if they did not amend [7]: the prieſts and falſe pro-

[c] The hiſtory of Jehojakims 11 years reign is 2 Kings 23. 36, 37. & 24. 1, 7, 2 Chron. 36. 4, 9. and all the chapters from the 12th. hither (except the 21) were uttered in Jehojakims time.

[d] This was in the 4th. year of Jehojachim: after the firſt of them were carried away by Nebuchadnezzar v. 1. with 2 Kings 24 1, 5.

[e] Ezra 1. 1. 2 Chron. ultimo.

[f] Which nations have propheſies againſt each of them particularly Jer. 46. 47. 48, 49.

This was in the firſt year of Jehojakim v. 1. and alſo Cap. 27. v. 1, to 12.

phets,

phets, would have the princes condemn *Jeremiah* to death for ſaying it [12]: he perſiſts in it, averring that it was Gods meſſage to them [16]; the Princes vindicate him by the like propheſies of *Micah*,(tolerated) and *Urijah* (horridly murthered) [23]; *Ahikam* being a freind to *Jeremiah* [24].

27 The injunction he had to make and wear the Bonds and Yokes, to be afterwards ſent to the nations as an Emblem of their certain vaſſalry to *Nebuchadnezzar* [12]; [*h*] his monition to *Zedekiah* [*i*] and the remnant to ſubmit, elſe they ſhould be miſerably ſubdued [22].[*k*]

28 [*l*] *Hananiahs* falſe propheſie of deliverance from *Babylon* [5]; *Jeremiah* wiſheth it might prove true [7]; and refers to the event [10]: *Hananiah* as a confirmation breakes the yoke from off *Jeremiah*'s neck [12]; God reproveth [15]; threatneth [16]; and ſlayeth him for doing it [17].

29 [*m*] *Jeremiah* ſends a letter to the Jews in *Babylon* [4]; injoyning them to ſettle themſelves there as for the ſeventy years [8]; not heeding any that prophecy otherwiſe [10]: after that God would graciouſ-

[*h*] This was in the firſt year of Jehojakim injoyned & acted to Judah, and again to Zedekiah v. 12 to 22. and cap. 28. and then were the ſaid yokes ſent to the nations Jer. 28. 1, 2. with 27. 3.

[*i*] 2 Kings 24 17, 20.

[*k*] 2 Kings 25. 1, 26.

[*l*] This in the 4th year of Zedekiah.

[*m*] This was ſent towards the beginning of Zedekiahs reign, while he continued a liege ſubject to Nebuchadnezzar who had made him King, 2 Kings 24. 17.

ly reſtore them [15] [ff]; but yet miſerably deſtroy thoſe that were yet left in *Judea* [20]; eſpecially the falſe Prophets *Ahab* and *Zedekiak* [24]; *Shemaiah* returns his letter againſt it, and the Prophet [29]; for which God denounces extirpation to him, and his ſeed [32].

30 [o] Theſe things to be written [3]; for that both *Judah* and *Iſrael* ſhould in due time be fully reſtored from all their captivities [18]; unto their former place and glory [24].

31 Which he further illuſtrates by ſetting forth the joy of that time [15]; and conſolation againſt their former bereavements and brokenneſs of ſpirit [31]; confirmed by Gods new Covenant plighted with them [35]; and the ſtability of his Ordinances in natural things [38]; and rebuilding of *Jeruſalem* [40].

32 *Jeremiah* for propheſying that the *Chaldeans* ſhould take the City put into priſon [6]; where he purchaſes land [13]; and ſecureth his evidences in token of aſſurance of future poſſeſſion [16]; making his confeſſion ſupplication and complaint to God [26]; who ſtill anſwers him that this deſolating captivity muſt be [29]: for their continued provocations [36]; but again they ſhould ſurely return, and poſſeſs their land with ſecurity, plenty, and honour [44].

33 Likewiſe with purity joy and peace [14]; un-

[ff] 2 Chron. 36. 20, 23. Ezra cap. 1 & 2. Jer 32. 23 25.
[o] This 30 and 31 ſpeaking ſo of the Cities rebuilding &c. ſhew them to be given forth after its uttermoſt ruin by fire and ſword, under Zedekiah, 2 Kings 25 9, 10.

der

der the *BRANCH* of *David* [19]; Gods covenant with him being more firm then the Ordinances of heaven [26].

34 He foretells *Jeruſalems* Captivity and deſtruction [4]; but *Zedekiah* ſubmitting ſhould dye in peace [8] [*p*]: who cauſeth liberty according to the law to be given to the ſervants [11]; but their maſters ſoon bring them into ſubjection again [12]; whereat the Lord offended proclaims liberty to all of them, to ſword peſtilence and famine by the return of the king of *Babylons* army upon them [22]; [*q*] [*ff*]

35 The *Rechabites* invited to drink wine, and refuſing becauſe of their fathers tradition and prohibition [12]: *Judah* upbraided and threatned for their diſobedience to God [18]: and the *Rechabites* promiſed continuance in their Poſterity [19] [*m*].

36 *Jeremiah* commanded to write all his Propheſies, if poſſibly they might be heeded [4]: *Baruch* doth it, and reads it on the faſting day to the people [11]: and to the Princes [16]: who fearing [17]: examined and diſmiſſed them [20]: and go to tell the King [21]:

[*p*] This 32 33 and 34 chapters to v, 8. were delivered while Jeremiah was in priſon and Jeruſalem beſieged, in the tenth year of Zedekiah, 2 Kings 25. 1, 2.

[*q*] It ſeems during the ſiege the Jubile fell, and they proclaimed it, and then the Chaldeans drawing off, they break it again. And in this interval, on this occaſion was denounced Jer. 34. 8, 22.

[*ff*] 2 Kings 25. 1, 27. 2 Chron. 36. 17, 22. Jer. 39 1, 11.

[*s*] This was in the beginning of the 4th. year of Jehojakim v. 1. Jeremiah being yet at liberty 2 Kings 23, 36, 37. 2 Chron. 36. 5.

who hearing but part thereof (notwithſtanding ſome interceded, v.25) burnt it, and perſecuted the Prophet and his Scribe [26]: wheron are commands to renew the writing, 29 and 32: with reaſſertion of the menaces and oppoſitions, rejection, of *Jehojakim* and all his [32].

37 [*u*] The *Caldeans* for fear of *Pharaah*'s Army, raiſe their ſiege before *Jeruſalem*: *Zedekiah* (jocond thereat) ſends them to enquire of *Jeremiah*; who aſſures him that the *Caldeans* ſhall yet return, take and burn the City [11]: *Irijah* apprehends *Jeremiah* [15]: and the Princes ſmite and impriſon him [16]: there (the *Chaldeans* now returned) the King ſecretly inquires of him himſelf and is reaſſured as before, and the falſe Prophets convicted [20]: at the priſoners ſute the Prince grants him ſome enlargement and ſuſtenance [21].

38 Some Princes hearing the words of his Prophecies [4]: petition the King that he might be put to death [5]: which granted [6]: they caſt him to be famiſhed in a miry dungeon [7]: *Ebedmelech* intercedeth, and plucks him up thence [14]: again the King communing with him, hath the former prædictions repeated [24]: and is conjured to ſecrecy, and obſerves it [28].

39 [*w*] *Jeruſalem* taken [4]; *Zedekiah* flying is made

[*u*] This was in the ſame 4th year of Jehoiakim after he had impriſoned Jeremiah, on this follows Baruch's diſmayednes checked Jer. 45. and the role as renewed Jer. 46. 47. 48. 49. to v. 34.

[*w*] From the 39 chapter to the end of the 44 is a ſupply to the hiſtory after Jeruſalem was ſmitten 2 Kings 25. 22, 26.

priſoner,

priſoner, and cruelly ſentenced [8]; the City burnt [9]; & all the remaining chief of the people ſlain, or carried captives [11]; a command &c. *Jeremiah* reſpectfully regarded and ſet at liberty *Pr.* [15]; the prophecy of deliverance, which he before received for *Ebed-melech* [18].

40 [x] *Jeremiah* accordingly ſet free, goes to dwell with the deputed Governour *Gedaliah*, and the Jews yet left [7]; the other ſcattered Jews flock to him alſo, and are encouraged to dwell in the land [13]; he is told of *Iſhmaels* conſpiracy againſt him, but would not believe it [16].

41 [y] *Iſhmael* treacherouſly ſlays him and moſt of all his adherents, carrying all thereabout captive to the *Ammonites* [11]; but *Johanan* muſtering an army, reſcues them [16]; and with them ſat down to dwell by *Bethlehem* [18]; [z]

42 They beg *Jeremiah* to enquire of the Lord what they ſhould do [4]; who promiſeth it [5]; they reſtipulate that they will faithfully obſerve it [7]; he promiſeth them ſafety, and commiſeration if they abide in *Judea* [13]; but if they would go into *Ægypt* they ſhould there be followed with ſword, famine and peſtilence [22].

43 But they reviled and rebelled and took that

Pr. chap. 15. 19, 21.

[x] Theſe chapters 40, 41, 42, 43, 44. are to be referred to the hiſtory 2 Kings 25. 22, 26. now among the Captives was the voice of weeping in Ramah, prophetied Jer 31.15.

[y] 2 Kings 25. 25.

[z] 2 Kings 25. 26.

reſcued

re ſcued remnant and went over into *Ægypt* [8]; where *Jeremiah* propheſies *Nebuchadnezzars* utter ſubduing of *Ægypt* and ſpoiling their goods [13] [ff]

44 Theſe Jews put in mind of their Fathers provoking idolatries, and their puniſhments [7]; are upbraided for continuing in the ſame courſes [11]; and threatned to be proſecuted with like deſtroying judgements [15]; they impudently avow that the intermiſſion of ſuch things was the riſe of their woes, and therefore they will now perſiſt in thoſe worſhips [20]; *Jeremiah* replies that it was the ſin God had thus viſited them for [24]; and would viſit them ſtill until he had quite conſumed all of them [28]; but a few [29]; and as a ſign to confirm it *Pharaoh-Hophra* ſhould be alſo given up [30].

45 [ff] *Baruch* bemoaning his own diſquieted ſtate [4] is checked to contentment with the conſideration of the general calamity, and that yet he had his life left him [5].

46 The prophecy of *Nebuchadnezzars* overthrowing the army of *Pharoh-Necho* by *Euphrates* [13]; and after of his invading *Ægypt*, overturning all their idols forces and confederates [27]; but ſalvation and reſtauration ſhall be to the remnant of *Jacob* and *Iſrael* [28].

[ff] 2 Kings 24. 7.

[ff] This 45. 46. 47. 48. 49. to v. 34. were delivered in the 4th. year of Jehojakim Jer. 45. 1. all the hiſtory we have of it is 2 Kings 24. 1, 5.

47 His

47 His propheſie of *Pharaoh* firſt deſtroying all the *Philiſtines* and Sea-coaſt 7. [c]

48 The woful deſtruction of *Moab* extending it ſelf into all the Townes thereof with grievous terrours, lamentations, and deſolations 47.

49 [d] The *Ammonites* in like manner ſhall be ranſacked 7; *Edom* alſo utterly waſted [e] 23; and *Damaſcus* 28; and the inhabitants of *Kedar* 30; and *Hazor* 34; and *Elam* 39; [f]

50 [g] War and utter devaſtation againſt *Babylon* to be proclaimed 1 to 4; and executed with ex-

[c] In Joſiahs reign were theſe propheſies cap. 47. and 46. to 27 v. And 47 fulfilled on the Philiſtines in his paſſage before he ſlew Joſiah. And pillaged Judah 2 Kings 23.29,37. and the other part cap. 46. of his own overthrow after that in his march againſt Nebuchadnezzar in the 4th of Jehojakim Jerem. 46. 2. and that of Ægypts deſtruction fulfilled 2 Kings 24. 7. The reſt of the nations were ſtill vexing Judah 2 Kings 24. 2. until Nebuchadnezzar in Jehoachins, and then in Zedekiahs time, came up and deſtroyed both it and them.

[d] Theſe nations propheſied againſt alſo in Jeremiah 25.

[e] Concerning the Edomites, Obadiah propheſieth.

[f] This part againſt Elam delivered in the beginning of Zedekiah, v. 34. That againſt the others in the 4th of Jehojachim, being the renewed copy of the role that the King had burned Jer. 36.

About the ſame time Ezekiel in Babylon ſpake the like things of them cap. 25, 26, 35. And Zephaniah in Judah cap. 2. 4, 15. Its ever intimated that it ſhall be executed by Nebuchadnezzar and that in the end they ſhall be reſtored.

[g] This 50 & 51 were carried from Jeremiah by Serajah to be read to the Jews in Babylon, the 4th. year of Zedekiah, but not fulfilled until towards the end of the Captivity, Dan.

tremity

tremity of vengeance from God 9 to 17; 21 to 33; upon all their persons and enjoyments with terrours 35 to 46.

✱ Then the Jews and *Israelites* restauration, with weeping, seeking God and separating themselves from *Babylon* 4 to 9; pitied and pardoned by the Lord 17 to 21; their redeemer 33 to 35.

51 The same threatnings heaped on *Babylon* 1 to 5; for her sottish incorrigibleness 7 to 9; for it's God that hath purposed it 15; who is Almighty 17; but their idols vanity 19; therefore shall be threshed utterly to peices by the nations 25 to 34; 36 to 45.

God himself setting them on 52 to 59. This prophesie sent and read there by *Serajah*, and then sunk into *Euphrates* as an Emblem of *Babylons* certain, utter, and everlasting downfall 64.

✱ For *Judah* & *Israel* are not quite forsaken 5 to 7: but shal publish Gods praises v. 10. whose inheritance they are, and his battle-axe 19 to 25; regreeting their miseries they shall lay a curse on *Babylon* 34 to 36; departing out of her with careful hast, and joy 45 to 52.

52 *Zedekiah* reigning evilly 4; *Jerusalem* besieged and broken up 8; the King taken and sentenced 12; the temple and cities houses burnt, and its walls demolished 15; most of the people being carried captives 17; and all the cheif Ornaments and Utensils of the house of God 24; seventy four chief Officers carried to be slaughtered 28; before captivated 832; v. 29. and after that again 745; v, 30. *Evil-Merodach* affords more freedom, respect and maintenance to *Jehojachin* 31.

L A-

1 *Jeruſalems* deſolations [8]; which her ſins have cauſed [10]; for which ſhe imploreth commiſeration [18]; acknowledging her tranſgreſſions and deploring her calamities [21].

2 The Lord is owned as the ſevere inflictor of all [11]; the prophet aggrieved at it [14]; and the enemies inſolence [18]; exhorting [20]; and inſtructing them how to ſupplicate the Lord againſt theſe many ſore evils [32].

3 He further ſets forth the grievouſneſs of their calamities [21]; yet Gods mercifulneſs and juſtice, which ſhould cheriſh their patience & hope [33]: encouraging them to exerciſe repentance and prayer [55]; by his experience of Gods goodneſs [59]; and by the enemies inſolences [63]; on whom he wiſheth recompence [66].

4 He further bewaileth the dreadful aſtoniſhing judgments, eſpecially by Famine and War [13]; for their rulers injuſtice and perſecution [17]; and vain confidence [18]; wherefore good *Ioſiah* is cut off by *Pharaoh-Necho* [21] [†]; yet *Edom* threatned and *Zion* comforted [22]. [†] 2 *Chron.* 35.24,25.

5 In prayer to God complaines of all theſe ſufferings [19]; beſeeching of him reſtoration [22].

[b] This Book was wrote on occaſion of Joſiahs taking away, and of all the ſad miſeries enſued to the captivity and the cities deſolation: from 2 Kings 23. 28. to 25. 22. from 2 Chron. 35. 20 to 36. 22.

1 THE time and place he was in [4] [k]; the vision of the four living creatures [15]; the wheels [19]; motions and ſtation [26]; and of Chriſt upon the throne over their head [28].

2 Who ſendeth the prophet to rebellious *Iſrael* [5]; encouraging and charging him in his work, whatever his reception be [8]; and offering him the role filled with Lamentations, mourning, and woes [10].

3 He is made to eat the role [4]; encouraged and emboldned [12]; and by the ſpirit carried forth on his errand to the captives at *Chebar* [15]; there charged to forewarn the tranſgreſſors as he would deliver their ſoul [from death] or his very own [22]; then he is enjoyned ſilence until God ſend him with his meſſage [27].

4 On a tile he is bid to pourtray *Ieruſalems* Siege [4]; and to bear the evil provocations [9]; and by his ſordid feeding, to ſhew the terribleneſs of their future famine [17].

5 And by his hair diſperſing to typifie the ſad deſtruction by fire, peſtilence, famine, ſword and captivity [5]; cauſe of all aſſigned, even their apoſtaſies and thoſe threatnings further explained and confirmed [17].

6 Eſpecially the places of their Idolatry ſhall be

[k] Ezekiel was carried away with Jehojachin 2 Kings 24. 11, 17. And began to propheſie, and ſaw this viſion in the fifth year of Zedekiah wnich is the ſame with that he mentions the fifth of Jehojachins captivity Ezek 1 12. and from that Epocha dates moſt of his propheſies.

polluted

polluted with the ſlaughters of themſelves on them [7]; onely a remnant repenting ſhall be reſerved [11]; he is bid to lament the ſad, manifold, evident, and utter ruine of the reſt [14].

7 God declares his immediate, manifold, and utter ſeverity on *Iſrael* [16]; filling them with grief terror deſperation deſolation and captivity for their (degenerous) idolatry [27].

8 [*l*] In a viſion he is caught up and carried to *Ieruſalem* [5]; where he ſees the image of Jealouſy [7]; their idol-worſhip [13]; the weeping for *Tammuz* [15]; Worſhipping the ſun [17]; God reſents it with reſolution to puniſh them ſeverely and inexorably [18].

9 He alſo foreſees the heavy ſlaughter of all in *Ieruſalem* that had not on them the mark of reſervation [8]; the prophet intercedes, but their ſins cauſe God to perſiſt in the execution [11].

10 The burning of the city alſo typified [8]; † and his viſion of the Cherubims and their wheeles farther illuſtrated [22]. † 2 *Chron.*

11 The evil councellors and oppreſſours in *Ieruſalem* to periſh by the ſword [14]; but the deſpiſed & diſperſed of *Iſrael* to be gathered and purified [21]; when the reſt periſh [22]; the appearance removes Eaſt-ward [24]; and he in the viſion returned to *Chaldea* [25].

[*l*] In the 6th. year of Zedekiah, before he brake his oath and rebelled againſt the King of Babylon 2 Kings 24. 18. 19. he received theſe predictions cap. 8. 9, 10, 11. And ſoon after them cap. 12, 13, 14, 15, 16.

† 12 As a ſign to them he is bid to remove his houſ-hold-ſtuff betokening their captivity [17]; and to feed in fear [19]; betokening their deſtruction and terror [21]; nor ſhould they any more ſay that theſe dayes were prolonged, for they ſhould be haſtned [28].

13 The reproof of the Lord againſt the ſelf-ſent lying prophets of *Iſrael* and their dawbing *Ieruſalem* with hopes of peace ſtill [17]; and againſt the like propheteſſes and their pillows ſtuffed with lies [23].

14 He rebukes and threatens with wrath ſuch as with idols in their hearts come to enquire of God [12]; when the judgments of famine [15] noyſome beaſts [17] ſword [19] peſtilence are now ſo peremptory that though *Noah*, *Daniel*, and *Iob* were preſent, they ſhall deliver but themſelves, not their relations, nor the whole Land [22]. And yet a remnant repenting and reformed God will preſerve [23].

15 As the fruitleſs vine is fit onely for fuel [6]; ſo are theſe inhabitants of *Ieruſalem* [8].

16 The very low and loathed eſtate of *Ieruſalem* at firſt [6]; until God of his meer love owned and adorned her [15]; all which ſhe hath ſhameleſly abuſed to whoriſh idolatry [35]; therefore God will puniſh her in fury [44]: her ſins having been above *Sodoms* [51]; and *Samarias* [53]; ſo that with them only they ſhall be reſtored meerly upon the ſcore of Gods Covenant with them [63].

17 [*m*] The vine planted by one Eagle [7]; and ad-

† This 12, 13, 14 were recieved while Jeruſalem was laſt beſieging by Nebuchadnezzar, 2 Kings 25. 1, 2.

[*m*] This received on that rebellion of Zedekiah with vow-breach 2 Kings 24. 20, 2 Chron. 36. 13. and ſoon after Cap. 18. 19.

her-

hering to another is plucked up and withered [11]. So *Zedekiah* ſet up by *Nebuchadnezzar*, for his dependance on *Pharaoh* ſhall be ruined [15]; eſpecially for his deſpiſing his oath and breaking his covenant [22]; ✠ Jeſus Chriſt and proſperity under him is promiſed at laſt [24].

18 Contrary to their proverb [4]; God avers that he will execute moſt impartial juſtice according to his own deſerts [29]. Wherefore they are exhorted to repent, God having no delight in their deaths [32].

19 *Iſraels* captivities and utter deſtruction of their princes ſet forth by the parable of a Lioneſs and her whelps [10]; and a Vine and her ruined branches [14]

20 [*n*] † The Lord by the prophet refuſeth to be enquired of by the elders of *Iſrael* [4]; recounting the perverſeneſs of their Fathers in *Ægypt* [7]; and in the wilderneſs, together with Gods faithfulneſs, kindneſs and patience [27]; and their idolatry in *Canaan* [30]; theſe ſtill perſiſting therein [33]; ✠ therefore now with ſeverities he would reform them [40]: and then graciouſly accept their ſervices [45]: he propheſieth of the conſuming the South by fire [49]; 2 *Kings* 24. to 20. the 7th. year of *Zedekiah*.

21 [*o*] He with ſighing fortells the ſlaughter of all left in *Judea* [8]; by a ſword ſharp and furbiſhed [18]; † by the Kings of *Babylon* [23]; for their breach of their oaths to him [25]: eſpecially the prince

[*n*] In the 7th. of Zedekiah uttered cap. 20.

[*o*] And juſt before Nebuchadnezzars marching forth for war, the 8th. or 9th. year of Zedekiah cap. 21, 22, 23.

Zedekiah ſhould be puniſhed with it [28]; alſo the *Ammonites* utterly extirpated [32]. † 2 *Chron.* 36. 13.

22 *Ieruſalems* many crying ſins recounted [13]; therefore they ſhall be ſpoiled [17]: yea melted as in a furnace [23]: † for the ſins of the Prophets, prieſts, Princes, and all the people [31]: 2 *Chron.* 36. 11.17.

23 *Samaria* (called *Aholah*) her whoredoms until ſhe was captivated by *Aſſyria* [11]: and much worſe of *Ieruſalem* called *Aholibah* [22]; for which ſhe ſhould be far more greivouſly haraſſed [36]; their Judgements ſhould be alike as were their ſins [49].

24 He writeth the day that *Ieruſalem* is beſieged [3]: and by the parable of a boiling pot he ſhews the filthineſs of her and her inhabitants by their deſtiny to be utterly deſtroyed by the fire [15]: and by the death of his wife forbidden to be lamented [19]: he ſignifies Gods prophaning his ſanctuary alſo to their utter aſtoniſhment [25]: † untill which time the prophet ſhould ſpeak of them or to them no more [27]: [p] † 2 *Chron.* 36. 17. 22.

25 *ff* But for their rejoycing at and helping forwards theſe calamities of the Jews he denounces like woes to the [q] *Ammonites* [8]: *Moabites* [12]; *Edom* [15]: and *Philiſtines* [17]. *ff Ieremiah* 49.

26 [r] Alſo to *Tyrus* [7]; by *Nebuchadnezzar* [15]; even

[p] This given in Babylon to him the very day that Jeruſalem was begirt with the ſiege, 2 Kings 25, 1, 3.

[q] And this againſt the nations at the ſame time, 2 Chron. 36, 17. 22.

[r] And in the 11th. year of Zedekiah when the city of Jeruſa was vanquiſhed and waſted, then Tyre and Zidon for rejoycing had theſe threatnings againſt them, Ezek. 25, 26, 27, 28.

to

to the terror and aſtoniſhment of all countreys round about her [21].

27 He laments her ſhewing how ſhe was traded, enriched and beautifyed by all ſorts of perſons [26]; but now utterly ruined to their regret and terror [36].

28 Her pride in her wiſdom, riches, trafick and beauty ſhall bring her thus low [20]: *Zidon* too, by ſword and Peſtilence [24]: ſo all *Iſraells* enemies ſhould be removed and then they reſtored to their own land in peace [26].

29 He threatens deſtruction upon *Pharaoh* and *Ægypt* [13]: and the reſtauration to be a mean Kingdom again after forty years [17] [*s*] but now they are given as a reward to *Nebuchadnezzar* for his ſerving the Lord in ſacking *Tyrus* [21].

30 He further inſtanceth the terror of this deſtruction on ſeveral perſons and places [20]: [*t*] again how God would uttterly break and diſable the power of *Pharaoh* to reſiſt [26]. [*u*]

31 Again for confirmation [3]: ſetting before them the late great height of the *Aſſyrian* [10]; (*w*) and his dreadful downfal [12]: and ſo ſhould *Ægypt* be [18] [*x*]

[*s*] This in Zedekiahs 10th. year. 10th month, 12th day of the month, while Jeruſalem was beſieged. 2 Kings 25.

[*t*] From Ezek. 29. 17. to cap. 30 v. 20 was given in to Ezekiel after Nebuchadnezzar had demoliſhed Tyrus as propheſied cap. 26, 27, 28, and eight years after he had finally waſted Jeruſalem, compare Jer. 52, 12. with Ezek. 29. 17.

[*u*] This 11th year of Zedekiah, firſt month, while the City Jeruſalem wes beſieged.

[*w*] Iſa 10 5, 20. Nahum 1, 2, 3.

[*x*] And this 31 in the 3 month, when twas near taking.

32 Again he is bid to forewarn *Ægypt* of her lamentable deſtiny [17]: he ſets forth how that many provinces and nations ſhould fall with her [32]. [*y*]

33 Like as a Watchman muſt at his own peril give warning of an approaching danger [7]: ſo muſt now *Ezekiel* to the houſe of *Iſrael* [10]: proteſting that the Lord did not at all delight in their death [12]: but dealt with every one according to his own deſerts [17]: thereby proving againſt them that his ways were moſt equ[illegible] [21]: the prophet being again ſet at liberty to ſpeak to them, beareth tidings that *Jeruſalem* was ſmitten [23]: and for the remnant left, he avouches that for their ſins they alſo ſhould be quite extirpated [30]: and then his doubting, diſſembling, heedleſs hearers, ſhould acknowledg that he was a true prophet [33]: [*z*]

34 Evil Shepherds reproved [7]: and diſcarded [11]: the Lord would take care of his [17]: [illegible] putting difference between cattel and cattel [23]: and ſetting Chriſt to reign over them in all peace and proſperity [31].

35 Deſolation denounced againſt *Edom* for their envy and rejoycing againſt *Iſrael* [15]. [*a*]

36 [illegible] *Iſrael* acquainted herewith [8]; and aſſured to be wonderfully reſtored [16]; notwithſtanding their ſins in their own and in foreign lands [21]: and this

[*y*] This was the 12th. year of Zedekiah, the 12 month, that is above 18 months after Jeruſalem was taken.

[*z*] After this raſing the City, by ſome propher, probably by Ezekiel, was compoſed for the uſe of the Jews in Babylon Pſ. 137 and with it. Ezek 35.

(*a*) Obadiah and Ezek. cap. 25. 12, 15.

by

by the meer mercy of God not their deſerts, nor yet without their deſires [38].

37 By the dryed bones reviving [11]: *Iſrael* reviving is figured [15]: and by the two ſticks conjoyned the happy union of both Kingdoms under Chriſt for ever, prefigured, and promiſed [28].

38 At that time *Gog*, that is, all the heathen nations ſhall come againſt them [18]; but by all ſorts of Judgements God ſhall terribly and utterly deſtroy them [23]: (*b*)

39 God would ſo deſtroy them [9]: and *Iſrael* ſhould burn their weapons [11]: and bury their carcaſſes [16]: the fowles of heaven invited to prey upon them [21]: ſo God would be abundantly acknowledged by his Judgements on his enemies and everlaſting mercy to his people [29].

40 Fourteen years after *Jeruſalem* was ſmitten [1]: in a viſion he is carried to behold the image of the new City [3]: and the Man that was to meaſure it [5]: and his meaſurings of each part thereof (every way) outwardly Eaſtward [20]: Northward [24]: Southward [32]: and alſo inwardly Eaſtward and Northward [39]: with the Tables and chambers of the prieſts [49].

41, 42 The meaſures and deſcriptions of other parts of the Temple, and the rooms and furniture thereof.

43 The glory of God appears therein [7]: declaring *Iſraels* former ſins and their reſtauration on their repentance [13]; the other meaſures of the Altar [18]; and

(*b*) Rev. 20. 6, 10.

the rites of its purification 27.

44 The Lord ſhews their former pollutions of his ſanctuary 10: and that the Levites apoſtatiſing with *Iſrael* ſhall be degraded to meaner offices 15: but thoſe that then abode with God ſhall now be his prieſts 17: with the ſeveral Laws concerning their apparelling, marriages, work, and reward 33.

45 At the new diviſion of the land there ſhall be a lot for the Lord and his houſe and Miniſters 6: for the city 7: and for the prince 9: with the ſeveral oblations to be made and the Lawes about them 25.

46 Other Ordinances concerning the worſhip both of prince and people 16: and his munificence 17: and ſome places to prepare the ſacrifices deſcribed 24.

47 The viſion of the increaſing river iſſuing from the ſanctuary 6: repleniſhed with all fiſh, and garniſhed with all trees for meat and medicine 13: (*c*) the external confines of the land for the Tribes 22: and for ſtrangers joyned to them 23.

48 The meaſure and ſituation of the portions of ſeven Tribes 8: and that of the Lords portion for the prieſts 13: and Levites, and of the city and its dimenſion and Suburbs 21: and of the prince 23: and the portions of each other Tribe 30: the xii gates of the city, three on each ſide, one for each Tribe, the name thereof *THE LORD IS THERE* 35: (*d*)

(*c*) Rev. 22 1,3.
(*d*) Rev. 21. 10, 27.

1 *Daniel*, *Hananiah*, *Miſhael*, and *Azariah* taken out of the * Captive Jewiſh children 6: [e] new named 7: fed with pulſe 16: admired for wiſdom, and admitted to ſtand before *Nebuchadnezzer* 21. * 3391.

2 The Wiſe-men of *Babylon* to be ſlain, becauſe they could not tell the Kings dream 13: to *Daniel* it's revealed 35: and the interpretation thereof 45: he is made a chief Ruler 49.

3 *Nebuchadnezzars* Image dedicated 7: the three children will not worſhip it 18: and are caſt into the fiery Furnace 23; and come forth unburnt 27: whereupon the King honoureth God 29: and advanceth thoſe his ſervants 30.

4 His dream of the Tree 18: interpreted 27: and executed upon himſelf 33: his reſtauration and adoration of the true God 37. [f] * 3434.

5 *Belſhazzar* at his drunken Feaſt 4: ſeeth the hand writing againſt him; which when they could not interpret 9: *Daniel* is ſought 16: and doth it 29: that night *Belſhazzar* is ſlain [g] and *Darius* ſucceeds him 31.

6 *Daniel* ſet over the Preſidents 3: for praying caſt into the Lions Den 17: and delivered 24: whereon *Darius* maketh a Decree for all to fear God 28.

7 *Daniels* Viſion of the four Beaſts 8: and the Ancient of dayes, and Son of man 14: with the inter-

[e] He and his fellows were carried away with Jehoiakim, 2 Chron. 36. 5. 8. 2 Kings 24. 1, 2, 3, 4.

[f] Betwixt the occurences of this chapter and of the next were tranſacted the hiſtory of the book of Eſther V.N.

[g Pr.] Propheſied of Iſa. 55, 46, 47. pre-

pretation thereof [28].

8 Of the Ram, and of the He-goat [14]: and the meaning of it [27].

9 *Daniels* confeſſion and prayer for *Ieruſalem* [19]: [*b*] he is inſtructed by an Angel [27].

10 He faſting and praying beholdeth the Majeſty of Chriſt [9] [*i*] and is prepared for further Viſions [21]. Which are in Chap. 11. & 12.

HOSEA. XIIII. [*k*]

1 HE ſhews in an Emblem, *Iſraels* & the houſe of *Jehu's* whoredom and rejection, by his taking to wife (the harlot) *Gomer* [3]: and by naming the three Children ſhe bare *Jezreel* [5]: *Lo-ruhamah* [7]: *Lo-ammi* [9]: yet with promiſe of their multiplication and reſtitution afterwards [11].

2 From their idolatry they are threatned to be ſtripped of all outward mercies [13]: and on returning to be repayed in them all [23].

3 By another Emblem of an adultereſs beloved, he ſhews their adultery, and deſolation, and reſtitution [5].

4 Gods controverſie declared for their many ſins [5]: eſpecially ignorance [11]: idolatry [14]: *Judah* cautioned [15]: but *Ephraim* left to himſelf [19].

[*b*] Of the ſame purport with this prayer, and probably compoſed at the ſame time, even by this prophet, for the general uſe of the Church was Pſ. 102 ſee the title, and Pſalm 74 and 79 with Zach 1. 12. V N. on all thoſe places.

[*i*] This faſting and prayer probably was for the hindrance given by the people of the land unto the execution of the decree by Cyrus for the building of the Temple Ezra, 4 1, 6.

[*k*] Hoſea ſpeak moſt of Iſrael and was contemporary with Iſaiah and Micah. And Iſaiah V. N. on Iſa. 1, 1. 5 Their

5 Their great ones extortion [2]: ſpiritual whoredome [3]: obſtinacy in ſin and vanity in worſhip [7]: for all which God will be their enemy [15].

6 They are incouraged and directed how to repent [3]: expoſtulated with [6]: and upbraided [11].

7 Their incorrigibleneſs, and eagerneſs in ſin [7]: ſecurity [10]: truſting in creatures and ingratitude unto God [16].

8, 9, 10 They are further threatned for their idolatry.

11 Gods former kindneſs to them [4]: his reſolution now to puniſh them for backſliding [7]: yet with relenting bowels towards them [9]: ſhewing them mercy in the end [12].

12 A remembrance of what *Iacob* was and did, what the miſdoings of this his poſterity are [14].

13 *Ephraim* having changed his humility into ſottiſh Idolatry, is threatned with the deſolating ſword, yet with proffers and promiſes of mercy [15]: and threats of utter ruine if they will not hear [16]:

14 They are directed and exhorted to repent [4]: with promiſes of being then reſtored [9].

IOEL. III.

1 He wiſheth them to obſerve the ſeverity and ſtrangneſs of Gods Judgment on them by famine and war [7]: giving them an exhortation [18]: and pattern to lament it and ſupplicate to God for it [20].

2 He foretells the conſumption of their land by caterpillars [11]: calling all perſons therfore to mourn and pray [17]: whereon again they ſhould receive wondrous

drous plenty in temporal [23]: and ſpiritual [32].

3 Their enemies threatned with ſore judgements of war and captivity [16]: but Gods people ſhall have peace, plenty, eſtabliſhment and purity [21].

Joell propheſied on occaſion of ſome ſpecial judgments on them from Gods immediate hand: its probable that theſe judgements were the ſame mentioned as forepaſſed Amos 4. *viz. in the beginning of the raigns of* Jeroboam, *ſon of* Joaſh, *in* Iſrael, *and of* Amaziah *in* Judah, *both in great peace, and proſperity as to any forreign enemies,* 2 Kings 13 *and* 14. *Before the captivity which yet he foretells, as alſo their reſtitution and viſitation by the Goſpel,* cap. 2. 28 to 32, and cap. 3.

AMOS. IX.

1 GOd utters his threatnings from *Zion* againſt *Damaſcus* for their cruelty [5]: [*l*] the *Philiſtines* [8]: *Tyrus* [10]: *Edom* [12]: *Ammon* [15].

2 Alſo againſt *Moab* [3]: *Judah* [5]: *Iſrael* [10]: whom ſeeing his ſpecial mercies did not retain in their duty [12]: inevitable Judgement ſhould overtake them [16].

3 Which are proved moſt neceſſary, lawful and juſt, and eſpecially for their oppreſſion [12]: and on the places of their idolatry [15].

4 He further theatens their oppreſſion [3]: and ſuperſtitious vanity in worſhip [6]: for which (though it had reformed them) yet they had been plagued with Famine [7]: drought [8]: blaſting and palmer-

[*l*] This cruelty of the Syrians is ſtoried in 2 Kings 13, 1. 9. in the reign of Jehoahaz in Judah.

worms

worms [9]; peſtilence [10]: burning [11]: and warned now to repent and prevent their farther menaced woes [13].

5 He laments their approaching depopulation [8]: adhorting them to ſeek God and to return [15]: elſe they ſhould then ſorely lament [17]: though now they derided that day [20]: deſpiſing all their pompous religion being accompanied with ſuch injuſtice [24]: and of their own invention [27].

6 He denounces woe to thoſe ſecure ſenſualiſts, (incompaſſionate of Gods people) [6]: threatning them with captivity [8]: peſtilence [11]: and war [14].

7 He ſhewed how at his ſupplication God ſtayed his hand in executing the affliction by Graſhoppers [3]: and fire [6]: but would now make them quite deſolate [9]: For ſpeaking ſuch things *Amaziah* accuſes him to the King [11]: And warns him to depart the Land [13]: *Amos* ſhews his Commiſſion from God [15]: and Propheſieth againſt him and his houſe [17].

8 By the baſket of ſummer fruits their general final and fearful deſtruction is again foretold, of the oppreſſors and idolatry in all their temporal goods [10]: and in ſpiritual too [14].

9 The certainty thereof confirmed [8]: yet with a reſerve of mercy to the righteous [10]: and promiſe of happy and general reſtoration afterwards (and that in time to come) [15].

OBADIAH. I:

Edom notwithſtanding his pride [4]: yet to be utterly ſpoiled [9]: for his joyning in and forwarding of the ſpoiling of *Iacob* [17]: who ſhould be continued

tinued and reſtored again when *Edom* and all his enemies ſhould be ruined [21]: [ff]

JONAH. 4. [n]

1 *Jonah* bid to goe to *Nineveh* [2]: takes ſhipping for *Tarſhiſh* [3]: and to allay the ſtorm is caſt into the ſea [16]: and ſwallowed by the whale [17].

2 His prayer [9]: and deliverance [10].

3 He preaching at *Nineveh* [4]: they repent [9]: and are forborn [10].

4 He is angry at Gods forbearance: and ſmiting of his Gourd; whereupon God expoſtulates with him [11].

MICAH. VII.

1 HE declares Gods coming to lay deſolate *Samaria* and *Jeruſalem* [8]: which he warneth them with himſelf to bemoan [16].

2 Eſpecially it ſhould light on oppreſſors, and ſilencers of the true prophets of God [13].

3 And on the unmerciful great men [4]: and on the the miſguiding, diſſembling, and hireling Prophets [7]: combined with them [12].

4 Shewing yet that in the laſt dayes, Gods true *Iſrael* ſhould have glory [3]: peace [5]: reſtauration [7]: authority and compleat victory [13].

5 Chriſts incarnation and adminiſtrations foretold [6]; whoſe people ſhould be a divine bleſſing amidſt the

[ff] Ezek. 25. 12. 15. & cap. 35. Jer. 49. 7, 23.

[n] Jonah lived in Iſrael in the days of Jeroboam ſon of Joaſh, and propheſied his great Atchievements 2 Kings 14. 25. And thence was ſent to Ninive, againſt which Iſaiah in Judah propheſied about the ſame time, Iſai. Zeph. and Ezekiel long after. Nahum juſt before its deſolation. na-

nations [7]: and a ſcourge to all their enemies [9]: themſelves being firſt purified [15].

6 He pleadeth with them Gods former favors [5]: and what their returns ſhould be [19]: but being it is otherwiſe they ſhould fare accordingly [16].

7 In the perſon of the faithful he bewails their treachery and Apoſtacy [5]: adviſing not to truſt in in men [7]: but patiently & hopfully in God for a good iſſue [13]: whom praying to [14]: he believeth and rejoyceth in, & admireth for his mercy & truth [20]. [p]

NAHUM. III. [q]

1, 2, 3 THE terribleneſs of Gods appearance [6]: and certainty [7]: fatality and univerſality of his Judgement [14]: in deſtroying *Nineveh* by war.

HABAKKUK.

1 HE pleadeth with God that he hath not heard his complaints [4]: the *Caldeans* are yet coming to over-run them [12]: and expoſtulates with God wherefore it ſhould needs be by ſuch more wicked perſons [17].

2 He foreſees and foretells the utter deſtruction of violent [8]: covetous [11]: bloudy [14]: corrupting [17]

[p] The Hiſtory of the time of Micahs Propheſying, is from 2 Kings 15. 27. to Chapter the 21. Jer. 26. 18, 19. with Micah 1. 1. & 3. 12. So he was of the ſame times with Iſaiah, from the ſixth Chapter, v. 1. with Iſa. 1. 1.

[q] This was after Niniveh the head City of the Aſſyrians, & was warned by Jonah in the Reign of Uzziah; and Iſaiah; and in the end of Joſiahs Reign by Zeph. cap. 2. 13, 15. & by Ezek. 10. 31. And ſo not long before its deſtruction by Nebuchadnezzar, that general ſcourge of the Nations of that time.

and

and idolatrous perſons [20].

3 In a prayer he ſets forth the Majeſty of God in all his providences [15]: the great awe he hath of him [16]: and yet his belief and joy in him alone [19].

ZEPHANIAH. III. [r]

1 THE certainty and ſeverity of Gods judgments upon *Iudah* for all their Idolatries &c, [18].

2 He exhorts the faithful to ſeek God, if ſo they may eſcape [3]: declaring the extenſion of this judgment alſo upon the *Philiſtines* [7]: *Moab* and *Ammon* [11]: the *Æthiopians* and *Nineveh* [15].

3 God denounces woes to *Ieruſalem* for her peoples, princes, and prophets ſins [8]: yet promiſing by all this to receive his own people, and ſo reſtore them to general repentance, purity, and peace for ever [20].

HAGGAI. II. [s]

1 HE upbraids their deferring to build Gods houſe [4]: as the cauſe of their many infelicities [12]: whereon they fall to the work and are encouraged [15].

2 For that ſhould exceed the former in real glory by *Chriſt* coming therinto [9]: and though they and their ſervices are impure and imperfect [15]: yet they

[r] Zephaniah propheſied in the end of Joſiahs Reign: when all the Calamities threatned on Judah and Jeruſalem were now fulfilling, Zeph. 1. 1. with that whole Chapter.

[s] Haggai propheſied after the Captivity in the ſecond year of Darius, eſpecially to encourage the finiſhing the rebuilding of the Temple, continuing but for three moneths. In which time alſo Zechariah began Cap. 1, 1 to 7. The hiſtory is in Ezra 5. & 6.

ſhall

ſhall be bleſſed in all their labours [20]: their enemies deſtroyed [22] [t] and *Zerubbabel* magnified [23].

ZECHARIAH. XIV. [u]

1 IN remembrance of their Fathers incorrigibleneſs & puniſhments, he exhorts them to repentance [6]: & on the viſion of the red horſes [12]. By *Chriſts* interceſſion he hath aſſurance of *Ieruſalems* reſtauration [17]: [x] as alſo by the viſion of the hornes and carpenters [21].

2 By the viſion of *Ieruſalems* meaſuring out [6]: he invites them to return to it [9]: rejoycing in their deliverance [13].

3 Under the type of *Ioſhua*, Chriſt the Branch is promiſed [10].

4 And under the type of the Candleſticks, ſeven Lamps, and two Olive-trees, the completion of the work begun [14].

5 His viſion of the flying role with curſes on Thieves and ſwearers [4]: and of the *Epha* &c, [11].

6 And of the four Chariots [8]: and of *Chriſts* power and authority in the Coronation of *Ioſhua* [15].

7 Their ſelf-deviſed faſtings ſlighted [7]: and diſobedience to Gods word ſhewed to be the riſe of all their woes [14].

8 Great proſperity in all things promiſed them [16]:

[t] Concerning this alſo ſee Zach. 8. 1, 16.

[u] Zechariah propheſied with Haggai, and on the ſame occaſion of the Temples rebuilding, Cap. 1. 1, 7. with Ezra 5. 1, 2. & 6. 14.

[x] Larger models of this interceſſion, See in Pſalm 74, 79, 102. and Iſa. 64. & Daniel 9.

truth

truth and juſtice adhorted to 18; whereby their uſual faſts ſhould be turned into feaſts 19: and ſome of all nations ſhould joyn to them 23.

9 Tyrus, Zidon and the Philiſtines threaned 8; Chriſt in whom they ſhould triumph promiſed as their King and Saviour 17.

10 God onely to be ſought for all 2; So he will become their compleat Saviour 12.

11 Chriſt the true Shepherd, feeding his ſheep, but rejected of the other hireling Idols Shepherds 17.

12 Jeruſalem made like a cup of trembling 2; and a burthenſome ſtone 5; and like a devouring fire to its adverſaries 6; but it ſhall be ſaved of God 9: and mourn and pray to him 14.

13 Then the fountain to be opened to waſh away ſin 2; the Idol 3, falſe Prophets to be ſuppreſſed 8; ſo the reſt ſhall be purified, and cloſe with God 9.

14 Jeruſalem being haraſſed 2; God will appear for it 12; and againſt its adverſaries 16; the remains of the Nations ſhall reſort unto it 19; and on all ſhall be engraven, HOLINES TO THE LORD.

MALLACHI. IV.

1 GOds love to them above Edom 5: and their deſpiſings and prophanations of it, and his ordinances 14.

2 The prieſts Degeneracy reproved 10; and the people for divers ſins 17.

3 By the Miniſtry of John Baptiſt, the nations ſhall be refined 4; the ſinners puniſhed 6; Apoſtates 7; Church-robbers 12; contemners of religion 15; but Gods people ſpared 18.

4 He fortells that day, that ſhall devour all the wicked! & comfort the Godly 3; injoyning them to obſerve the Law 4; tell the coming of Elijah who ſhould prepare them, for the Goſpel by Jeſus Chriſt.

The Collation of the laſt chapter of Nehemiah with the propheſie of Malachy perſwades me to think that this he prophefied in the cloſe of Nehemiahs Government and of the Perſian Kingdom.

Matthew

THE Books of the New Teſtament ABREVIATED, and noted on as thoſe of the *Old.*

MATTHEW XXVIII.

1 CHriſts genealogy from *Abraham* to *Joſeph* 18 who is warned by an Angel, to retain his eſpouſed *the bleſſed Virgin* MARY, then conceived of him, by the *Holy Ghoſt*, according to the Scriptures 25. *Pr.* * 3934.

2 Being born, he is ſought out by the Star, and is

Pr. Iaiah 7. 10, 17.

N.B. The fuller knowledge of the time, and circumſtances of all paſſages recorded in many of the Evangeliſts is ſoon found by ſearching the quotation of the chapter or verſes, if you enquire in the Index of the Harmony, *and then the Epitomy of them in the reſpective Paragraph of the Harmony it ſelf: Which therefore are added unto the end of this Abridgment: And is a Specimen of a General harmony that by this abridgement and its* Synchroniſmes *might be made unto the whole Scripture.*

worſhipped, and offered to, by the Wiſe men from the Eaſt [12]: Being carried into *Egypt* [15] the Infants are ſlain [18] and he is returned to *Nazareth* [23].

3 *Johns* preaching and Baptiſm [12]: Chriſt is baptiſed [17].

4 Chriſt reſiſts the three tentations [11]: diverts to *Capernaum* [16]: begins to preach [17]: he calleth *Peter* and *Andrew* [20] *James* and *John* [22]: goeth about preaching and healing all diſeaſes [25].

5 On the Mount he teacheth by nine properties who are the bleſſed [12]: that his Diſciples are the Salt and Light [16]: the firmneſs of the Law [19] which he expounds with farther Sanction: in the caſe of Murder [26]: Chaſtity [28]: Self-denial [30]: Divorce [32]: Oaths [37]: Patience [41]: and Charity [48].

6 Alſo how to give Alms [4]: and pray [15]: and faſt [18]: to place our treaſure in Heaven [23]: to obey God moſt, and firſt; and ſo to truſt him for the things of this life [34].

7 He warns all to judge themſelves more than others [5]: not to proſtitute things holy [6]: to be much in prayer [12]: and diligence [14]: and to diſcern, and beware of falſe Prophets [20] and profeſſors [23]: and of hearing his Sayings, and not doing them [29].

8 Chriſt healeth one of the Leproſie [4]: and the Centurions ſervant of the Palſie [13]: and *Peters* Wives Mother of a Feaver [15]: and many others [18]: confeſſes his neceſſitous ſtate [20]: and yet our duty to follow him [22]: rebukes the Winds and the Seas [27]: out of two poſſeſſed, he ejecteth the Divels, who drowning

drowning the *Gergeſens* Swine 32 he is deſired to depart their Coaſts 34.

9 He heals the ſick of the Palſie 8: calleth *Matthew* 9: vindicates his converſing with ſinners 13 and his yet ſparing his Diſciples from faſting 17: healeth one of a bloody iſſue, raiſeth the Rulers daughter from the dead 26: giveth ſight to two blind men 31: ſpeech to one dumb and poſſeſſed 35: and exhorts his Diſciples to pray for more Labourers in this Harveſt 38.

10 The XII Apoſtles named 4 impowred, inſtructed, encouraged, and ſent forth to heal and teach 42.

11 His apology for himſelf, and *John* the Baptiſt 19: upbraids *Chorazin* and *Bethſaida* 22: *Capernaum* 24: adoreth the Father in revealing the Goſpel to mean perſons 27 and invites ſuch to come to him 30.

12 Vindicates his Diſciples for eating 8 and himſelf for healing the withered hand on the Sabbath day 13: healeth multitudes 15: but would not be publiſhed 21 [*according to Iſa.* 42. 1, 4.] reproveth the Phariſees for their blaſpheming his Miracles 31 and for ſeeking a ſign 45: ſhews that his true Diſciples are his nea reſt relations 50.

13 The parable of the Sower 17 and its interpretation 23: and of the Tares 30 [interpreted 34, to 44.] of the Muſtard ſeed 32: of leaven 33: of the treaſure hid 44: of the pearl 48: of the Fiſhing-net 50——He is deſpiſed for his Parentage 58.

14 How *John* Baptiſt was impriſoned 5 and beheaded by *Herod* 12: Chriſt healeth and feedeth his 5000 followers 21: prayeth alone 23 and then walks

on the Sea to his Diſciples [33]:coming to *Geneſaret* he healeth multitudes [36].

15 Reproves the Phariſees for their prophane and vain traditions [9] : ſhews what defiles [20] : heals the woman of *Canaans* daughter [28] and multitudes more [31] : and feedeth the 4000 [39].

16 Condemns the Phariſees for ſeeking more ſigns [4] and bids beware of the leaven of their doctrine [12] : others opinions [14] and *Peters* confeſſion of Chriſt [20]: the neceſſity and advantage of his ſufferings [23] and of theirs that follow him [28].

17 He is transfigured [13] : healeth the Lunatick [21]: foretells his Paſſion [23] : payeth tribute [27].

18 Teacheth humility [6]: removing offences [9]:and not to deſpiſe his little Ones [14]:ſhewing how to deal with, and forgive a treſpaſſing brother [22] by the parable of a King and his ſervants [35].

19 He diſcourſeth of Divorces [9] and of Marriage [12]:bleſſeth the little Children [15] ;he ſhews the neceſſity [22] the difficulty [26] and the infinite advantage of forſaking this World, for to ſhare in a better [30].

20 The freedom of grace in rewarding, taught by the parable of the Labourers [16] : foretells his Paſſion [19]:admoniſheth them to be humble, and helpfull one to another [20]:healeth the two blind [34].

21 He rideth into *Jeruſalem* [11]:purgeth the Temple [13] : juſtifies the Multitudes acclamations [17] : curſeth the Fig-tree [22] : proveth his authority [27] : and ſharply upbraids and threatens their incredulity and unfruitfulneſs,by the parables of the two Sons [32] and of the Vineyard [46].

22 The

22 The Kingdom of heaven compared to a Marriage [14]: he anſwers the *Herodians* about paying Tribute [22] the Sadduces about the Reſurrection [33] and the Phariſees, which is the great Commandment [40]; and asketh how Chriſt can be *Davids* Lord, and yet his Son [46].

23 Chriſt acknowledging the place of the Scribes, Phariſees, and Lawyers [3] yet cautioneth againſt, and condemneth their pride and hypocriſie [12]: their perverſneſs [13]: oppreſſion [14]: blind zeal [22]: ſuperſtitious impiety [24]: formal profeſſion [26]: and perſecution of the true Prophets [33]: for which he predicts *Jeruſalems* ruine [39].

24 The deſtruction of the Temple [2] and ſigns foregoing it; and the end of the world [41]: warning therefore to watchfulneſs and diligence [51].

25 Urged by the parable of the ten Virgins [13] and the Talents [30] and by the certainty, univerſality, ſeverity, and eternity of the laſt Judgement [46].

26 Chriſt is conſpired againſt by the Rulers [5]: anointed to his burial [13]: ſold by *Judas* [16]: eateth the Paſſover [20]: diſcovereth the betrayer [25]: inſtitutes his laſt Supper [30]: ſheweth how they all would be offended in him [35]: prayeth thrice [46]: is apprehended [56]: impiouſly accuſed and abuſed [68]: and thrice denyed, even by *Peter* [75].

27 He is delivered to *Pilate* [2]: *Judas*'s repentance, reſtitution, and execution [10]. *Pilate* tryeth Chriſt [14] and (being forewarned by his Wife v. [19]) would have releaſed him: But at the inſtance of the Rulers add multitude condemns him [25]: He is ſcourged,

mocked, pierced, ſmitten, ſpit upon, led to *Golgotha* 33 and there with many more impious indignities crucified to death between two Thieves 50: But by the dreadful tokens then ſhewed, he is juſtified 54: and lamented 56: his body begged, and buried 62: and the Sepulchre guarded 66.

28 His glorious reſurrection 8 and appearance 10 through corruption contradicted of the Souldiers 15: confirmed to his Diſciples 17: who are commiſſioned, and encouraged, in his name to baptize and teach in all Nations to the end of the World. *Amen* 20.

MARK. XVI.

1 *Johns* Miniſtry 8: Jeſus baptized 11: tempted 13: preacheth, and calleth four Diſciples 22: ejecteth unclean Spirits 28: healeth *Simons* Mother, *&c.* 34 —and the Leper 45.

2 He preacheth, and healeth the ſick of the Palſie 13: calleth *Levi* 14: juſtifies his converſing with ſinners 17 his Diſciples not faſting 22 and plucking the ears of corn on the Sabbath 28.

3 He reſtores the withered hand 5 and many others 12: elects, and ordains the XII Apoſtles 29: refutes and threatens the blaſphemers of himſelf, and his Miracles 30: and aſſerts them his Kindred, who hear and do the Will of God 35.

4 The parable of the Sower 9 interpreted 20: the duty to preach and hear 25: the Kingdom likned to growing ſeed 34: he allayeth the ſtorm 41.

5 He ſuffereth the Legion ejected out of the man, to deſtroy the Swine 20: he healeth the bloody iſſue 34 and

34 and raiſeth *Jairus*'s daughter to life again 43.

6 He is diſeſteemed, and not believed in his own Country 6: ſends forth the XII 13: *Herod* eſteemed him to be *John*, whom he impriſoned 20 and beheaded 29; he feedeth the 5000 44: walketh on the Sea 54: healeth multitudes every where 56.

7 He reproves the boldneſs, and vanity of ſuperſtitious traditions 13 ſhewing, that that only defiles that is from within 23: freeth the womans daughter poſſeſſed 30 and cureth the deaf and dumb 37.

He feeds the 4000 9: would not gratifie the Phariſees with a further ſign 13: warns againſt their leaven and forgetfull unbeleif 21: giveth one his ſight 26: declareth who he is 30 what muſt be ſuffered by himſelf 33 and his followers 38.

9 He is transfigured 10: caſteth out the dumb Spirit 29: telleth his Diſciples of his future ſufferings 32: checketh their emulation among themſelves 37 and againſt others 42 and the nouriſhing offences 50.

10 Rebuketh their Divorces 12: bleſſeth the little children 16: ſhews the duty 22 difficulty 27 and advantage, of abdicating riches for eternal life 31: again intimates his ſufferings 34: warns them not to affect ſuperiority 45: giveth ſight to *Bartimeus* 52.

11 Rideth triumphantly into *Jeruſalem* 11: curſeth the fruitleſs tree 14: cleanſeth the Temple 19: exhorts and encourageth to faith and prayer 26: vindicates his authority 33.

12 His parable of the Vineyard and Husbandmen 12: his anſwer about Tribute 17 and the Reſurrection 27 and which is the firſt Commandment 34 &

his queſtion about Chriſt being *Davids* ſon [38]:he denouces woes to ſeveral [40] and applaudeth the Widdows Mites [44].

13 Shewing the ſigns of the Temples deſtruction, and of his ſecond coming [31] exhorteth them to watch [37].

14 He is conſpired againſt [3], [10], [11]: anointed to his burial [9]:eateth the Paſſover [21] and his laſt Supper [26]: foretells their and *Peters* denying him [31]: prayeth thrice [42]: he is apprehended [52]: he is falſly accuſed, condemned and abuſed by the Jews [65]: and thrice denyed by *Peter* [72].

15 *Pilate* releaſing *Barabbas*, ſcourgeth Jeſus, and delivereth him to be crucified [15]:the Souldiers and others inſolently and cruelly accuſe, mock, miſuſe, and torure him to death [27]: but ſome acquit, and lament him [41]: *Joſeph* of *Arimathea* buries him [47].

16 His reſurrection told to the women [8]:his appearance to *Mary Magdalen* [11] to two Diſciples [13] to the Eleven [14]; he impowers them to the Miniſtry, and to work Miracles [18] and ſo is received up to heaven, ſitting at the right hand of God [20].

LUKE. XXIV.

1 THE occaſion of his writing [4]: *Zacharias* viſion [25]: *Mary* acquainted with her conception, and birth of Chriſt [38]: *Elizabeths* [45] and *Maries* gratulation [56]:the birth and naming of *John* the Baptiſt [66]: *Zacharias* thankſgiving-propheſie [80].

2 *Joſeph* with *Mary* going to *Bethlehem* to be taxed [5] ſhe is delivered of our bleſſed Lord and Saviour

our [7] of which the Shepherds have notice by the Heavenly quire of Angels [21]; *Mary* coming to offer at her Purification [24] is congratulated by *Simeon* [35] and *Anna* [38]——Chriſt at the Paſſover found amongſt the Doctors [47] returns home with his Parents [52].

3 *John Baptiſts* preaching [18] and impriſonment [20]: Chriſt Baptiſm [22] and his Genealogy from *Adam* [38].

4 Chriſt overcometh the temptations [13]: with great applauſe preacheth in *Galilee* [15] and *Nazareth*; where they would have killed him [30] and *Capernaum*, where he healeth the man with the unclean Spirit [37] and *Simons* Mother [39] and many others [41]: and then departeth into *Galilee* [44].

5 Chriſt preacheth out of *Simons* ſhip [3]: cauſeth him to take the great draught of Fiſhes [10]: *Simon*, *Andrew*, *James* and *John* called [11]: he healeth the Leper [15]: and the Palſie man [26]: calleth *Levi* [32]: ſhews why his Diſciples do not now faſt [39].

6 Vindicates his Diſciples for plucking the ears of corn on the Sabbath day [5] and himſelf in healing the withered hand [11]: he prayeth, and chuſeth his XII Apoſtles [16]: healeth diſeaſes [19]: and preacheth the Sermon in the Mount [49].

7 He heals the Centurions ſervant [10] and raiſeth the Widdow of *Naims* ſon to life [18]: anſwers the queſtion from *John* [23]: diſcourſes of *John*, and his Miniſtry [30] and the hearers perverſneſs [35]; the woman anointing his feet [39] juſtified, and commended [50].

8 The parable of the Sower, and its interpretation [15]: the uſe of gifts [18]: declares who are his Mother, *&c.* [21]: ceaſeth the ſtorm [25] diſpoſſeſſeth the Legion

Legion [40]: going to *Jairus* house, healeth the woman with the issue of blood [48] and raiseth *Jairus*'s daughter to life [56].

9 The XII Apostles sent forth [6]: *Herods* perplexity, and desire to see Christ [9]: he feeds 5000 with five loaves [17]: the various opinions about him [21]: he teacheth selfdenial [27]: he is transfigured [36]: healeth the Child that the Disciples could not [43]——allows others to dispossess [50]: reproves their pride, and rashness [56] and those that deferred conversion [62].

10 The LXX Disciples instructed, and sent forth [1]: *Chorazin* and *Capernaum* upbraided [16]: the LXX return rejoycing, which Christ congratulates [24]: he shews the way to eternal life, and who is our neighbour [37]: *Martha* and *Mary* entertain Christ [42].

11 Christ teacheth his Disciples to pray [4] and encourageth them in it [13]: he ejecteth the dumb Devil [14] and doth prove that tis not done by *Belzebub* [26]: they are blessed that hear the Word of God [28]: reproves them for seeking signs [33]: bids have a single eye [36]: he dineth with the Pharisee, and condemns their hypocrisie [44] and also the Lawyers [54].

12 Several reproofs, doctrines, and monitions [1]: Christ would not judge of Inheritances [15]: condemns covetousness [21] and carking for the world [30]: but rather to look at things eternal [40] and be ready for our Lords coming [48]; Of the divisions that must follow the Gospel [53]; and discerning the signs of the times [57]; and agreeing with God before Judgment day [59].

13 Of the *Galileans*, & men perished at *Siloe*, and thence the necessity of repentance [5]: and the parable of

of the fruitleſs Fig-tree [10]: healeth the bowed down woman [13] and juſtifieth his healing on the Sabbath [17]: The Kingdom of God like a Muſtard-ſeed [19] and leaven [21]: An exhortation to enter in at the ſtrait gate [30]: his meſſage to *Herods* threats [33]: and lamentation over *Jeruſalem* [35].

14 He healeth the Dropſie man, and juſtifies the doing it on the Sabbath [6]: Of humility [11]: and true charity at Feaſts [14]: the perſons invited to the Supper [14]: of the neceſſity of ſelf-denial [35].

15 The parable of the loſt ſheep [7] and the loſt piece of ſilver [10] and the prodigal ſon [32].

16 Of the unjuſt Steward [12]: againſt the Phariſees covetouſneſs, and falſe expoſitions of the Law [18]; and of *Dives* and *Lazarus* [31].

17 Of offences [2]: and reconciliation [4]: faith [6]: and our unprofitableneſs to God [10]: and the ten Lepers cleanſed [20]: and ſigns of the laſt Judgement [37].

18 Of the importunate Widdow [8]: of the Phariſee juſtifying himſelf [14]: Chriſt receiveth little Children [17]: the hardneſs of a rich man to be ſaved [30]: he foretells his ſuffering to his Diſciples [34] and healeth the blind man by *Jericho* [43].

19 He cometh to *Zacheus* houſe [10]: the parable of the Noblemans ſervants; and the Talents, and accounts [27]: the Colt fetched to Chriſt [34] on which he rides towards *Jeruſalem* [40]: his lamention over it [44] and purging the Temple [48].

20 About his authority to do theſe things [8]: his parable of the Vineyard [18]: avoideth the ſnare about *Caeſars Tribute* [26]: and convinceth the Sadduces of the

the Reſurrection 38: and putteth a queſtion to them about Chriſts being the ſon of *David* 44: and caution againſt the Scribes 47.

21 The Widdow commended for her mites 4: and the ſigns of *Jeruſalems* deſolation, and Chriſts ſecond coming 33: and gives warning to watchfulneſs 38.

22 *Judas* conſpireth with the Phariſees to betray Chriſt 6 who keepeth the paſſover with the XII 18: and inſtitues his laſt Supper 20: their inquiry who ſhould be the Betrayer 23 and their ſtrife who ſhould be greateſt 30: *Peters* confidence checked 34: and caution for themſelves commended 35: Chriſt's agony, and prayer in the Garden 46: his taking 50: *Peters* denyal and repentance 62: Chriſt mocked of the multitude 65: examined, and cryed out upon, by the Phariſees 71.

23 Chriſt led and examined before *Pilate* 7 and ſent to *Herod*, who alſo ſet him at nought 11: *Pilate* would have acquitted him 17 but at the inſtant clamor of the Jews he is ſentenced to be crucified 25: *Simon* beareth his Croſs 26: he repreſſeth the mourners for him 13: His prayer 34: and the taunts at him 38: one of the Malefactors railing, an t'others defence and prayer 43: the prodigies and his *giving up the Ghoſt* 46: and peoples teſtimony and lamentations 49: *Joſeph* begs and buries his body 56.

24 The women with the Spices not finding his body 3 eſpyed two Angels 8 and tell his Diſciples 11: *Peter* goes to ſee 12: he appears to them that went to *Emmaus* 35: he appeareth to them all, ſhewed his wounds,

wounds, and eateth with them [43]: expounds the Scriptures to them [48]: promiſeth his Spirit to be ſent [49] and bleſſing them, aſcendeth——[53].

JOHN. XXI.

1 THE divine and humane nature of Chriſt aſſerted [14] *Johns* teſtimonies of him [36]: *Andrew*, and *Simon* [42]: and *Phillip* follow him [45]: *Nathanael* approved, and encouraged in his faith [51]:

2 At the Marriage he turneth water into wine [11] —going to the Paſſover, he purgeth the Temple [17]: foretells his death, and reſurrection [22]——[25].

3 He diſcourſes the neceſſity of Regeneration [13]: that faith ſaveth, and infidelity damns [21]——*Johns* commendation of Chriſt [36].

4 His diſcourſe with the woman of *Samaria* [26] who telling others of him, they come and hear, and believe [42]: returning into *Galilee*, he cureth the Noblemans ſon [54].

5 And the lame man at *Bethesda* [16] aſſerting his divine authority and ſufficiency: by his works, by *Iohns* teſtimony, and the Fathers, and the Scriptures [39] upbraiding their unbelief [47].

6 He feeds the 5000 [15]: walketh on the Sea [21]: aſſerts himſelf the Bread of Life [66]: his Diſciples adhere to him [71].

7 Jeſus would not at firſt ſhew himſelf at the Feaſt of Tabernacles [9] but afterwards [14]; he vindicates himſelf, and his doctrine, and miracles, from their miſtakes and ſcandals [31]: foretells his departure [36]:

invites

invites all to beleive 39: many diſſenſions concerning him 53.

8 Teaching in the Temple 2 he diſmiſſeth the woman accuſed of Adultery 11: aſſerts and vindicates his divine original, and ſufficiency to ſave ſinners; upbraiding their ignorance, boaſting, and unbelief, *&c.* 59.

9 He giveth ſight to one born blind 7 who confeſſeth him to his Neighbours 12 and to the Phariſees, defending of him 64 and believing in him 38: with which the Phariſees are upbraided 41.

10 He giveth the ſigns of good and evil Paſtors 6 aſſerting himſelf the door, and the good Shepherd 11 ——and one with God, and his Works of God, and they that beleive in him ſure of ſalvation 38: for which being like to be ſtoned, he departs, and many follow, and believe in him 42.

11 He raiſeth *Lazarus* out of the grave 46 for which being conſpired againſt by the Rulers (encouraged by *Caiaphas* propheſie) 53 he concealeth himſelf 57.

12 At a Supper in *Bethany*, *Mary* anointing his feet, is commended for it 9——thence he rideth into *Ieruſalem*, the people applauding him 18——he encourageth himſelf againſt his approaching ſufferings 27 and is comforted by a voice from heaven 31: he exhorts them to believe 50.

13 He by waſhing his Diſciples feet, teacheth them humility 17: he notifies who ſhould betray him 31——and that *Peter* ſhould deny him 38.

14 He comforteth his Diſciples with promiſes of their future happineſs 12 & anſwer of ther prayers 15

and

and ſending the Spirit 26 and the bequeathment of his peace to them 31.

15 By the ſimilitude of the Branches and Vine, he exhorts them to abide in him, in faith and faithfulneſs 11: and to love one another 17: and not be offended if they be hated in the world 27.

16 And perſecuted 6: ſhews what the Spirit ſhould do for them 16: that he muſt depart to the Father, yet they ſhould be happy, and have all their prayers anſwered, enjoying inward peace, with outward troubles 33.

17 Chriſts laſt ſolemn prayer for himſelf 5: for his Apoſtles and Miniſters 19: and for all believers 26.

18 Chriſt in the Garden, yieldeth himſelf to the Officers 9: checketh *Peter* for reſiſtance 11: he is led to *Annas*, and *Caiaphas*, who examine him; *Peter* admitted, denyeth him thrice 27: *Pilate* finding no fault in him, would releaſe him 35 but the Jews chuſe *Barabbas* 40.

19 He is ſcourged, mocked, inſulted over by *Pilate*, and the Souldiers; yet ſought to be releaſed, but at the clamors of the Chief Prieſts and multitude delivered up to be crucified between two Thieves 18: the title upon the Croſs 23: his garments parted 25: he commendeth his Mother to his beloved Diſciple 27: giveth up the Ghoſt 30: his ſide is pierced 37: his body is taken down and buried by *Joſeph*, and *Nicodemus* 42.

20 *Mary Magdalen*, *Peter* and *John* find the Sepulchre empty 11: ſhe ſeeth the Angels, and Chriſt himſelf 19: he appears to his Diſciples, giving them

the

the Holy Ghost, and authority to their Ministry [25]; *Thomas* not believing [26] he appears again, convincing him [30]—[31].

21 A third time appears to them at their Fishing [14]: thrice recommends to *Peter* the feeding of his Flock, as he loved him [17] foretells his death [19] rebukes his impertinency [22] on which a misapprehension ariseth that *Iohn* should not die [23]: The end of his writing [25].

ACTS of the APOSTLES. XXVIII.

1 OF Christs Life, Miracles, Resurrection, instruction of his Apostles, and Ascension [14]: *Matthias* chosen in the room of *Iudas* [26] [*a pr.*]

2 By the Spirit descending, they spake with tongues [13]: *Peter*'s Sermon [21] and of Christ [36] by which three thousand are converted, baptized, and walk together in the order of the Gospel [47].

3 *Peter* and *James* heal the lame man at the beautiful gate of Temple [11]: and thereupon preach Christ unto the people [26].

4 They are cast into prison [4] questioned, threatned, and dismissed by the Council [22]. at which all the Church is exceedingly encouraged, and united [37].

5 *Ananias* and *Sapphira* for their lies struck dead [11]: the Apostles heal many [16]: again they are imprisoned, and had before the Council [33]: and by *Gamaliels* advice, only beaten and dismissed [40] rejoying and persisting [42].

[*a P.*] this foretold Ps. 69 25. V. N.

6 Deacons

6 Deacons ordained [6]: *Stephen* for doing miracles [8] preaching and disputing, is convened before the Council [15].

7 He relates Gods dealing with the Fathers from *Abraham* to *Solomon* [50]: and reproves their present stubbornes, and unbelief [53]: for which he is stoned [60].

8 Being scattered abroad by this persecution, the rest go every where preaching Christ [4]: *Philip* converts *Samaria*, where *Simon Magus* is baptized [13]: but after detected and rejected [25]: *Philip* converts, and baptizeth the *Eunuch* [40].

9 *Saul* of a Persecutor made a Preacher * [22]: and afterwards [*b*] his life being sought at *Damascus*; he flees to *Jerusalem*, and thence to *Tarsus* [32]: *Peter* healeth *Æneas* [36]: and raiseth *Dorcas* from the dead [43].

10 *Cornelius* [8] and *Peters* Visions [18]: *Peter* goeth to him [24]: received [33]: and preaching Christ [41] he and his houshold receive the *Holy Ghost* [46]: and are baptized [48].

11 *Peter* gives an account of it at *Jerusalem* [18]; many others converted at *Antioch* [21]: whither *Barnabas* and *Saul* are sent [26]: *Agabus* foretells the dearth, in which the Saints in *Judea* are relieved [30].

12 *Herod* having killed *James* [2]: imprisoneth *Peter* [5]: an Angel sets him at liberty [19]: *Herod* eaten of Worms! — [25].

* *Pauls* conversion is judged to be after the birth of Christ 37 years.

[*b*] This *afterwards* was after the three years spent preaching in *Arabia*; and his return again to *Damascus*, *Gal.*1.16, 17, 18.

13 *Barnabas* and *Saul* ſent forth from *Antioch* [5]: [c] *Sergius Paulus* converted, and *Elymas* blinded [13]: they preach at *Antioch* [44]: the Jews for oppoſing them are rejected [52].

14 They preach ſucceſsfully at *Iconium*, but are perſecuted thence to *Lyſtra* [7]: where *Paul* cureth the impotent man [10]: and is like to be ſacrificed too [18]; but after ſtoned [20]: and ſo confirming the Diſciples on their way, they return to *Antioch* [28].

15 [d] The debate [21]: and determination of the Council at *Jeruſalem* concerning Moſaical Inſtitutions [29]: delivered at *Antioch* [35]: [e] *Paul* and *Barnabas* ſeparated, go forth to confirm the Churches they had planted [41].

16 *Paul* having circumciſed *Timothy* [3]: [f] goeth

[c] While *Paul* and *Barnabas* abode at *Antioch* the falſe teachers came thither from *Jeruſalem*. And *Peter* complying with them, Paul withſtood him, as mentioned *Gal.* 2. 11. to the end: upon which was called the Council *Act.* 15. *Anno Chriſti* 54. For to Pauls converſion was ——— 37
Then after 3 years preaching in Arabia he came again ———
to Damaſcus ——— 3
And then to his coming to Jeruſalem were 14 years ———
V. Gal. 1. 17, 18. & 2. 1. ——— 14
54

[d] When Paul came to Jeruſalem to this Council, the Chriſtian Jews would have made him circumciſe Titus, whom he withſtood in it Gal 2. 3, 6.

[e] While Paul and Barnabas abode in Antioch Peter came thither, and acted that ſinfull compliance with the Jewes againſt the ſentence of the Council, for which he was reproved as Gal. 2. 11, 21.

[f] Circumciſion now by the Council being determined and acknowledged to be not neceſſary to ſalvation, for peace ſake and propagating the Goſpel, Paul permits it on Timothy through

through the Churches to *Macedonia* [13]: converteth *Lydia* [15]: healeth the *Pythoneſs* [18]: at which they are caſt into priſon [24]: where they convert the Jaylor, and his houſe [34]: and are diſmiſſed the City [40].

17 *Paul* preaching at *Theſſalonica* [g] is perſecuted thence to *Berea* [10]: and thence to *Athens* [15]: [h] where he alſo preacheth Chriſt, and the Reſurrection [34]. [i]

18 He preacheth at *Corinth* [11]: and is brought before *Gallio* [17]: thence goes to *Epheſus*, *&c.* [k] [22]: *Apollos* preacheth there, and in *Achaia* [28].

19 *Paul* conferreth the Holy Ghoſt on ſome of *Johns* Diſciples [7]: preacheth, and works miracles in *Epheſus* [12]: the Exorciſts worſted [17]: and ſome Conjurers converted [20]: *Demetrius* makes an uproar at *Epheſus* [41].

[g] Pauls preaching, entertainment, ſucceſs and ſufferings here, ſee in 1 Theſſ. chap. 1. and 2.

[h] the perſecution and oppoſition againſt him renewed at Berea, is mentioned 1 Theſſ 2. 14. &c.

[i] After this ſermon and when his converſation was moſt retired at Athens, Paul ſent his firſt Epiſtle to the Theſſalonians, 1 Theſſ. 3. 1. Act. 17. 34. from whom he had been lately perſecuted, Act. 17. 1, 10.

And ſoon after the ſecond epiſtle to Theſſalonians; ſee the Notes on it.

[k] While Paul ſtayed peaceably at Epheſus, and before the uproar, Act 19. 20, 41. he wrote the firſt Epiſtle to the Corinthians 1 Cor. 16. 5. 8. 9. with Act 19. 8.

20 *Paul* goes again into *Greece* 5: [*l*] and preaching at *Troas*, reſtoreth *Eutychus* 12: returneth back 16: and at *Miletum* ſpeaks with the Elders of the Church of *Epheſus* 38.

21 His voyage thence by *Tyre &c.* to *Cæſarea* 9 [*m*]: where *Agabus* propheſieth of his ſufferings 14: he comes to *Jeruſalem* 20: and upon other Apoſtles perſwaſion 25 purifies himſelf in the Temple 26: whereon the Jews tumultuarily aſſaulting him 32 he is carried into the Caſtle 40.

22 His ſpeech to the Jews upon the Caſtle ſtairs 21: they tumult at it 28: he eſcapes ſcourging, by pleading his priviledge as a *Roman* 30.

23 His defence before the Council 10: and Viſion 11: being way-laid by the Jews 22: he with the Chief Captains letter, and a Guard, is ſent away to *Cæſarea* 35.

24 *Tertullus* accuſeth him before *Felix* 9: and

[*l*] While Paul abode in Greece or in Macedonia a province thereof; he wrote the firſt Epiſtle to Timothy: whom he had brought with others into Aſia, Acts. 20. 4. and left him in Epheſus to continue preaching the ſame doctrine Paul had taught there for two years together and to oppoſe the corrupters thereof, 1 Tim. 1. 3. &c. himſelf being driven away by the uproar, Acts 20. 1.

And ſoon after that to Titus: which I gather from Titus 3. 12.

[*m*] In this return of Paul out of Greece towards Jeruſalem, and probably in thoſe ſeven daies he abode at Tyre, he wrote back that ſecond Epiſtle to the Corinthians: having peragrated Troas, Philippi and all Macedonia, 2 Cor. 2. 12, 13, 14. and proſperouſly preached without interruption: therefore it was before his coming to Jeruſalem to the feaſt.

he

he defends himſelf [22]: and after reaſoneth of the Chriſtian Religion before *Felix* [27].

25 Again he pleads before *Feſtus* [9]: and appeals to *Cæſar* [12]: *Feſtus* ſtates his caſe to *Agrippa* [21].

26 His relation, and pleadings before him [32].

27 His voyage towards *Rome* [20]: Viſion [26]: and Shipwrack [44].

28 At *Melita* they are relieved [7]: where *Paul* healeth many diſeaſed [10]: he goeth on to *Rome* [16]: vindicates himſelf to the Jews [22]: and preacheth to them [29]: and all others that would come to him [*n*] for two years ſpace without interruption [31]. [*o*]

[*n*] From his ſtate of impriſonment at Rome did Paul write the Epiſtle to Galatians and ſent it by Creſcens, 2 Tim. 4.10.

[*o*] About the end of theſe two years and after Pauls firſt anſwer for his Chriſtian profeſſion before Nero, and a little before his ſecond (whereat he was condemned,) he wrote the ſecond Epiſtle to Timothy, Cap. 4. 16 with v. 6,7,8.

And alſo that to the Hebrews V. N.

During this ſecond reſtraint at Rome together with Ariſtarchus and Epaphras &c. Paul converted Oneſimus, Philemon v. 10.

And after that Timothy was returned to him to Rome, as he was injoyned 2 Tim. 4. 9, 22. Who therefore as a brother is joyned with Paul in the ſalutations, Coloſſ. 1.1. Philem. v. 1. Then, I ſay, by the hand of Oneſimus he ſent that letter to Philemon a member of the Church at Coloſſe.

And by him and Tychicus members of the Church at Coloſſe, that Epiſtle to the Coloſſians; as ſeems manifeſt by comparing Philem. v: 1, 2, 9. 23, 24. with Coloſſians 1. 1. and 4. 7. to the end.

1 SAint *Paul* avoucheth his calling, as an Apoſtle, to preach the Goſpel [6]: & the *Romans* duty to hear it [10]: and his deſires to come to them for that end [16]: it being the onely means for men to attain life and ſalvation [18]: and to eſcape the wrath impending on ſuch, as ſinning againſt the light of nature [24] are therefore given up to act all notorious impieties, with hardneſs of heart [32].

2 Who are already condemned by their own conſciences [3]: and certain to be damned at Gods judgment bar [6]; rendring to every one according to his works [14]; whether Gentiles [17] or Jews: whoſe profeſſion, and privileges exceedingly aggravate both their ſins, and their puniſhments [29].

3 Which Church-privileges are yet to be highly valued [4]; vindicating Gods juſtice in taking vengeance on ſuch ſinners [7]: and yet not warranting them in doing any evil [9]: the Gentiles are by Pſalm 14, proved to be all under the ſame Apoſtacy and guilt [20]; and therefore none to be juſtified by the law [21]: but only by Gods free grace, through *Jeſus Chriſt*; revealed in the Scriptures, and apprehended by faith [27]: which doctrine, evidently excludeth mans boaſting [29]: extendeth Gods grace [31]: and yet eſtabliſheth his Law [31].

4 Which juſtification; that it is meerly by imputation; he proveth by the caſe of *Abraham* (*p*) [6]: and by the diſcription given of it by *David* (*q*) [9]: ſhewing through *Abram*, it is extended to all, of all nati-

(*p*) Geneſis cap. 15.
(*q*) Pſalms 32.

ons,

ons, that act ſuch kind of faith [18]: as in him was moſt eminently exemplified [25].

5 And from that juſtification by faith, flows all preſent privileges of believers: peace with God [2]: acceſs to him, the ſtate of grace, and hope of glory [3]: yea glorying in tribulations; having the ſence of Gods love to us *by his Spirit given to us* [6]: eminent and aſſured [11]: and ſo joy in God through Chriſt [12]: whoſe obedience for efficacy, and aſſuring life to all his ſeed; is compared with, and preferred before the diſobedience of the firſt *Adam*, in procuring ſin and death to all his [21].

6 Which doctrine of free grace implies, and calls for mortification of ſin, and renovation of life; by the likeneſs of Chriſts death [8]: and reſurrection [15]: from the change of our ſtate [19]: the equity [21]: and benefit of this life: with the miſery and unprofitableneſs of the life of ſin [23].

7 Alſo by our freedom from the ſervitude and imitation of the Law, and marriage to Chriſt [7]: which Law is not ſin, or the cauſe of it, or to death, but ſin takes occaſion by it, to exert it ſelf [14]: and hence that continual and miſerable contrariety of words, affections, and actions in every regenerate man [25].

8 From whence though follows a freedom from condemnation [4]: and walking not after the fleſh to death, but the Spirit to life [14]: and adoption [17]: and inheritance [19]: which the other creatures in a ſort groan for [23]: and alſo we [24]: in hope [26]: and prayer [29]: till the accompliſhment of all the divine purpoſes

for our ſalvation [31]: which are moſt aſſured from God the father [34]: and Chriſt [35]: and the incapacity of any thing to ſeparate us from this love [39].

9 Being grieved that all the *Iſraelites* with their outward Church priviledges do not partake thereof [6]: but cheared nevertheleſs, that the true ſeed do, even as it was appointed by Gods free and eſpecial predeſtination [14]: grounded upon his meer will [19]: and power unqueſtionably Sovereign [22]: in diſpoſe of all things to his own Glory [24]: even as by the prophets *in the Scriptures* he had foretold [30]: which is manifeſted, and accompliſhed by the Elects ſeeking righteouſneſs by faith [31]: and the others by works, and their wilful unbelief [33].

10 He detects their ignorant and vain zeal to eſtabliſh their own righteouſneſs by the Law [6]: and not accepting of that which is of God by believing [12]: offered unto all that hear the Goſpel [18]: although all ſuch do not receive it [21].

11 And yet God hath not at all caſt away his people: the whole remnant according to gracious election being reſerved [7]: and the reſt given up to their ſin, as was foretold [11]: and this for the extending this ſalvation to the Gentiles, and inlarging it thereby at laſt, to the Jews [16]: cautioning both, to behold and fear the ſeverity of God for unbelief, and his goodneſs to belivers [25]: which the Jewiſh nation ſhall again obtain at their reſtauration [33]: wherein he extols the abſoluteneſs, and infiniteneſs of Gods wiſdome, and wayes [36].

12 From whence he exhorts all believers to dedi-

cate

cate themſelves to ſerve God [2]: each in their own places [9]: with love [11]: diligence [12]: and many other graces *ſuited to all occaſions* [21].

13 Specially in ſubjection to higher powers [8]: and acting love to all [11]: as thoſe that have paſſed the night, and are of the day [14].

14 Receiving, and bearing with; not deſpiſing or judging one another, for our divers opinions, or practiſes about indifferent things [13]: but rather to follow what makes moſt for peace, and edification, without offending others conſciences [22]: or our own [23].

15 Eſpecially the ſtronger ſhould bear with the weaker [3]: according to Chriſts pattern [8]: that hath accepted the Gentiles to his Church [13]: imploying his ſervice to that end [22]: promiſing to ſee theſe *Romans* in his paſſage to *Spain* [25]: after he had miniſtred to the Saints at *Jeruſalem* [30]: mean while requeſting their prayers for him [33].

16 He commends *Phœbe* to their reception [3]: ſendeth his ſalutations and commendations to many among them by name [17]: warning them to beware of ſuch as cauſe diviſions and offences [21]: ſendeth the particular ſalutations of other brethren to them [25]: and to God that eſtabliſheth them aſcribeth all glory [27].

I *CORINTHIANS.* XVI.

1 HAving ſaluted them [4]: and extolled their gifts [10]: he intreats them to be united [11]: rebuking their factiouſneſs [17]: ſhewing that the preaching of Chriſt crucified, is his great work, and Gods

power-

powerful means to confound the worlds wiſdom, to call his Elect and to advance his own glory [31].

2 Such was his preaching [3]: and behaviour among them [6]: uttering the wiſdom of God [8]: unknown to the world [10]: but revealed to the Church by the ſpirit [14]: which not the natural [15] but onely the ſpirituall man can perceive or receive [16].

3 And he was forced to ſpeak to them as babes and carnal [3]: which their cauſeleſs factions teſtifie [5]: whereas miniſters effect nothing of themſelves but with God [10]: Chriſt the foundation is but one [12]: all built on him ſhall paſs the fire of tryal [16]: he warns them againſt ſelf pollution [18]: and fond eſtimation of their own wiſdom [21]: and glorying in men [23].

4 Yet miniſters are to be valued for their office and fidelity [3]: poſitive judging of things and perſons to be remitted to Gods judgment day [6]: and all ſelf applauſe to ceaſe [6]: the Apoſtles are indeed made the objects of all deſpiſing and deſpite [14]: but are our Fathers in Chriſt [16]: and to be imitated [18]: He promiſeth to come to them as is meet [21].

5 Hearing of an inceſtuous perſon among them undealt with [3]: he directs them forthwith to excommunicate him [6]: as corrupting Leaven, not meet to keep a paſſover with [9]: for though ſuch may be converſed with in the world [11]: yet not in the Church [13].

6 Their conteſts in civil things ſhould be determined not by unbelievers, but ſome of the Church [9]: what ſins exclude from the Kingdom of God [11]; from which they being freed [12]; ſhould not pollute themſelves in abuſe of things lawful, nor in fornication

tion [19]; for they are the temple of God [20].

7 Preferring a ſingle life, he yet permitteth the married eſtate, ſhewing ſome duties thereof [12]: as cohabitation, although one of the parties abide in unbelief [18]: and that each in his own eſtate, and calling, ſhould abide with God [25]; Marrying if they would; or elſe abiding ſingle, which for ſome reſpects, and that time, he judged moſt eligible [40].

8 The eſtabliſhed in knowledge of the one God; may eat meat offered to Idols [7]; but not if his eating be like to pollute, offend, or deſtroy, any weaker perſon [13].

9 He avoucheth his Apoſtleſhip [3] and liberty to all indifferent things [7]: and many wayes argues it: the duty of hearers to maintain their Miniſters [15]: although for himſelf he had not exacted it [19]: but walkt towards all condeſcendingly, that he might ſave them [22]; and alſo himſelf [27].

10 He ſhews the many ſpiritual privileges of their fathers in the wilderneſs [5]: their provocations and puniſhments [11]: for warnings to us [14] to flee Idolatry [23]: and in the uſe of Chriſtian liberty [28] to avoid giving any offence [33].

11 That mens heads ought to be uncovered, and womens covered in the congregation [17]; he reproves their ſchiſms, and diſorderly partaking of the Lords ſupper [23]; ſhewing its firſt inſtitution [27]; with the danger and puniſhments on them for doing otherwiſe [31]: exhorting to reformation [34].

12 From one God, and by the ſame ſpirit, are all the diverſities of ſpirituall and uſeful gifts; to the

ſeveral perſons that make up the Church, that one body of *Jeſus Chriſt* [14]: even as in the members of the natural body, there neceſſarily is diverſity, order, mutual uſefulneſs, ſympathy, and unity [27]; ſo alſo in the Church [31].

13 All natural [2]; and ſpiritual [3] gifts and actions are of no value without Charity [4]; which for its excellencies [8]; and everlaſtingneſs, is preferred above any other gift, or grace [13].

14 He argueth and chargeth that propheſying, prayer, and all other acts of Church worſhip ſhould be done in a known tongue, and for publick edification [29]; by one prophet after another [34]; the women being ſilent [36]; of all which he requires their ſtrict obſervance [40].

15 By the preaching of the Goſpel they had been inſtructed in the truth of Chriſts death [4]; and reſurrection [5]: and appearance to others [8]; and to himſelf [12]; whence he manifoldly confirms the article of the reſurrection [23]; after which God ſhall be all in all [29]: the reſurrection further preſſed to be believed [35]; and the glory and victory thereby to all believers [58].

16 He appoints their collections for *Jeruſalem* to be every firſt day of the week [5]; promiſing to come and ſee them [8]; after ſome ſtay at *Epheſus* [10]; he deſireth them to reſpect *Timotheus* when he comes [12]; excuſing *Apollos* for not coming now [13]; exhorts them to care, courage and charity [15]; and to acknowledg and to ſubmit to their miniſters [19]; he ſendeth them the ſalutations of others [21]; and his own, with an execration on all that love not the *Lord Jeſus Chriſt*.

Its improbable that this Epiſtle was ſent by Timothy: *his coming being ſpoken of as a thing caſual, and from ſome other quarter* cap. 16. 10.

And tis but a meer gueſs that Stephanus, Fortunatus *and* Achaicus *went back with it, becauſe they are mentioned v.* 15, *and* 17.

More probably it was written in that three months, he ſtayed in peace at Epheſus.

Apollos *being that while at* Corinth: *and* Paul *purpoſing through* Macedonia *to return unto them, from whom a little before he had been driven by the tumulting Jews; as* Acts 18. 1, 19. *with* Act 19. 1, 8. 20. 1. 1 Cor. 16. 8. *and v.* 19.

II. *CORINTHIANS.* XIII.

1 AFter ſalutation paſſed [3]; he bleſſeth God that hath enabled him experimentally to ſympathiſe with them; and to comfort them in all conditions [15]; aſſerting the verity of his intention to have ſeen them [18]; even as all the promiſes of God are moſt real [23]: and that indeed to ſpare them he came not yet to them [24],

2 That he might not be grieved in ſeeing their diſorders he wrote about [5]; but now he bids them to forgive and comfort again the excommunicated penitent [12]: ſhewing why he went from *Troas* to *Macedonia* [14]; and thanking God that they are every where uſeful in preaching the Goſpel [17].

3 As evidently to them [5]; God enabling them to this miniſtry [7]; far more glorious and laſting then that of the Law [12]; therefore taught with plainneſs,

and

and not under a veil as did *Moſes* [18].

4 Therefore he is ſo unwearied and ſincere in it [3]; and tis hidden onely to loſt perſons [5]; alſo he is ſelf denying [8]; and ſupported in ſo many and great ſufferings [12]; in hope and aſſurance of an eternal reward [18].

5 Which he earneſtly groaneth after [9]; labouring to be accepted at Gods juſt, and general judgment [14]; living to Chriſt who died for him [18]; and whoſe Embaſſador he is unto them [21].

6 In which office he had laboured to approve himſelf faithful [4]; by all means and in all conditions [14]; warning them not willingly to be conjugate with [17]; but rather ſeparate from unbeleivers [18].

7 And be pure [2]; deſiring to be received of them according to that love he bare them [5]; and his joy in them [8]; hearing how their ſorrow upon his Epiſtle had turned to their manifold advantage [15].

8 By the *Macedonians* example [6] he excites them to a liberal contribution to the Saints [9]; and by the example of Chriſt [10]; with free ſpirits [12]; according to what they have [16]; by the hand of *Titus*, and his fellow meſſengers of the Churches [24].

9 Whom he had ſent before to get it ready [6]; what they ſhould chearfully give [8]; which God (that was many wayes glorified by it) would remunerate [15].

10 He vindicates himſelf and miniſtry from ſome aſperſions, as if he walked after the fleſh [4]; had not authority of any efficacy [7]; were none of Chriſts [8]; terrifying onely in his letters [12]; or medled beyond his

his line [18].

11 And leaſt with deſpiſing him they ſhould depart from his doctrine alſo [4]; he avers himſelf equal to any Apoſtles [7]; unleſs for that he had, and would preach the Goſpel to them on free-coſt [11]; that thoſe aſperſers might have no occaſion againſt him [16]: he exceeded them in privileges and manifold labours, ſufferings and hazzards [33].

12 He ſhews he might glory in his viſion of paradiſe [7]; followed with a tentation to keep him humble [10]: but in his infirmities will he glory, rather than in his abilities [14]; demonſtrating his conſtant denying himſelf among them [19]: and that he feared now to find them in diſorders unrepented of [21].

13 Which ſinners he forewarns to amend [7]; praying for them all that other diſcipline may not be neceſſary [11]: and ſo with exhortations and ſalutations he concludes [14].

This ſecond Epiſtle to Corinthians was written after Paul *had been gone through* Philippi *and* Troas *alſo, to return through* Macedonia, Acts 20. 3, 4, 5, 6. *with* 2 Cor. 2. 12, 13. *Probably at* Tyre, Acts 21. 3, 4. *And was wrote to ſupply his purpoſe and promiſe of coming to them, which he was afraid to do becauſe of their great degeneracy,* 2 Cor. 2. 1. *and* 1. 23. *Alſo the ſervice to be at* Jeruſalem *haſting him away.*

GALATIANS. VI.

1 WIth the ſalutation, he aſſerts his calling [2]; and Chriſts redemption [6]; ſtranging at their ſuddain declenſion from that onely truth of

Jeſus

Jeſus Chriſt [13]; ſhewing his zeal once for Judaiſm [15]; but after his converſion [17]; three years he ſpent travelling in *Arabia* to and fro, and to preach the Faith in Chriſt [24] [r]

2 After fourteen years going again to *Jeruſalem* [3] he there refuſed to let *Titus* be circumciſed [6]: [s] and by the other Apoſtles was owned, and (with *Barnabas*) diſmiſſed to the Gentiles [11]: at *Antioch* he pleaded with *Peter* for entire Juſtification by Chriſt, and freedom from obſervation of Judaical rites [21]. [t]

3 He upbraids their reaſonleſs departing from that Doctrine [6]: alledging *Abrahams* Juſtification for example of it [10]: and ſeveral Scriptures, and reaſons [19]: The law ſerving chiefly to bring us to Chriſt [26]: in whom all are made co-heirs of the promiſes [29].

4 Yea partakers of all ſon-like liberty and privileges [8]: not to be inbondaged again to ſuch low things [12]: wondering at the change of their affections, together with their opinions [19]; argued againſt by the diſſimilitude betwixt *Sarah*, and *Hagar*; and

[r] Theſe three years were ſpent immediately after his converſion: and before the lying in wait for him at Damaſcus, although it be not ſo expreſly mentioned Acts 9. 22, 23.

[s] This going to Jeruſalem and there refuſing to let Titus be circumciſed was when he went up to the Council; and before that Council was convened Act. 15. 4, 5.

[t] This reſiſting of Peter in compliance with the Jews breaking the decree of the Council: is to be referred to the time Paul and Barnabas abode in Antioch: after the delivery of that decree, Act. 15. 35.

their

their ſeeds [31].

5 Therefore exhorts them to maintain this liberty [2]; and not Apoſtatize into bondage, and damnation [7]: checking the occaſioners of it [13]; wiſhing them to uſe their liberty with mutual charity [16]; walking in the ſpirit and not in the fleſh, which two are diſtinguiſhable by their ſeveral fruits [26].

6 He exhorts them to reſtore ſuch collapſed perſons with meekneſs [3]: looking well to themſelves [6]: to be generous to their teachers [9]: alwayes doing good to all [11]: he avouches their ſeducers to be but ſelf ſeekers [14]: but his aim is for Chriſts glory alone [16]: and with wiſhes of grace and peace unto all ſuch, concludeth [18].

This Epiſtle was wrote when thoſe Judaizing doctrines, and obſervations condemned Acts 15. *gat credit again with the Gentiles Gal.* 1. 6, 7. *Towards the end of* Pauls *life,* Gal. 6. 17. *And therefore probably while he was priſoner at* Rome, Acts 28. 30. *and thence ſent by* Creſcens. *who is mentioned* 2 Tim. 4. 10.

EPHESIANS. VI.

1 SAluting them [3]: he bleſſeth God for the purpoſes of his eternal love to them in Jeſus Chriſt [7]: and their redemption [10]: and calling [13]: faith, and ſealing by the ſpirit [15]: and love to all Saints [16]: whereon he prayes that ſtill more they may underſtand the riches of his grace and power in the exaltation of Jeſus Chriſt over all as head to

the Church [23].

2 He deſcribeth that their dead and ſervile ſtate in ſin [4]: and their quickening and exaltation by grace in Chriſt [8]: through faith given us of God [9]: not our works [11]: remembring them of that diſtant and deſperate eſtate [13]: with the reconciliation, relations, ſtability and augmentation of their preſent [22].

3 Of which myſtery he is made a preacher, publiſhing even to the Gentiles, the inſearchable riches of Chriſt [10]: yea to the Angels [12]: warning them not to faint at his tribulations [14]: praying that they may be filled and confirmed in all that grace and knowledge [20]: and ſo giving glory to God [21].

4 And walk worthy of ſuch vocation in love [3]: and unity [7]: by all the variety of gifts and offices that Chriſt hath conferred for perfecting [14]: eſtabliſhing [15]: edifying and compacting together all the members of his body the Church [17]: and not as the Gentiles walk in all wickedneſs [20]: but as the diſciples of Chriſt in thorow renovation of their heart and converſations [32].

5 Walking in love [3]: and fleeing all luſts [8]: as perſons renewed by the ſpirit [11]: and ſeparated from works of iniquity [14]: walking as in the light circumſpectly [18]: and to mutual edification [21]: eſpecially in their relations, as Wives with ſubmiſſion, and husbands with tender love as doth the Church and Chriſt [33].

6 Likewiſe childrens duties [4]: and parents [5]: ſervants [9]: and maſters [10]: finally exhorts to put on the whole armour of God [18]: to be much in prayer

prayer [19]: and in ſpecial for him, as a miniſter [21]: whoſe affairs *Tychichus* ſhould ſignifie [23]: ſo with uſual Elogies he concludeth [24].

PHILIPPIANS. IV.

1 SAluting them [3]: he declares his rejoycing and prayers for their attainments, and abounding grace [12]: and that his ſufferings have furthered the preaching of Chriſt [19]: and his ſalvation, with Chriſts glorification in him, whether dying (which he deſires) or living as he ſhall to their further advantage [27]: beſeeching them to walk as becometh the Goſpel [28]: unterrifyed by perſecutors [30].

2 Conjuring them to all mutual love, peaceableneſs, and ſelf-denial [5]: as Chriſt ſhewed [9]: and is therefore now exalted [12]: exhorting them ſo to work out their own ſalvation innocently and chearfully [17]: even he could ſuffer for them [19]: hoping ere long to ſend to them *Timothy* [24]: or come himſelf [25]: as now he ſends *Epaphroditus* lately recovered from ſickneſs [30].

3 Again exhorts them to beware of Seducers [3]: and confidence in the fleſh [4]; which he might have had on many acounts [7]; but renounceth them all for Chriſt [8]; and conformity to him [12]; which as one that hath not attained, he ſtill preſſeth after [15]; perſwadeing others to do the like [16]; with unity [17]; imitating not the examples of ſinful Apoſtles [20]; but theirs who by a heavenly converſation aſſure their hopes of glory [21].

4 He preſſeth them to ſtedfaſtneſs [2]; unity [3]; mutual helpfulneſs [4]; and joy in the Lord [5]; to moderation [6]; confidence [8]; imitating the beſt things and perſons [10]: and acknowledging their ſpecial kindneſs unto him [21]; concludeth [23].

COLOSSIANS. IIII.

1 AFter the ſalutation [2]; *Paul* gives thanks for their faith, love, and hope by the Goſpel [7]; reported by *Epaphras* [9]; and prayeth for their increaſe in knowledge, and good works, and patience with thankſgiving for the privileges by the redemption of Jeſus Chriſt [15]; whom he deſcribes in many preeminencies [19]; that he might be their reconciler [23]; and unto whom *Paul* is a joyful Martyr, and a laborious miniſter [29].

2 Profeſſing the conflict and joy of his ſpirit for their eſtabliſhment and growth [6]; exhorting them thereto [8]: and cautioning them from being turned aſide [9]; ſhewing that in Chriſt they are compleat juſtified, ſanctified, and triumphant [16]; and therefore not to be judged in ſhadowy ceremonies, nor inſlaved to the formalities of worldly will-worſhip [23],

3 But as they are riſen with Chriſt, their affections ſhould be on things above [5]; mortifying and putting off the old man and his deeds [10]; and putting on the new man and his: eſpecially in knowledge, charity, peace, and joy, doing all in the name of Jeſus [18]; in all relations [23]; for of that Lord ſhall we be judged

moſt

moſt impartially [25].

4 Therefore even to their ſervants let them be juſt [2]; continuing in prayer [5]; with prudence of walking and words [7]: He recommends his meſſengers *Tychicus* and *Oneſimus* [10]; and others with him, ſending them ſalutations [16]; he charges his Epiſtles to be read in other Churches [17]; and *Archippus* to fulfil his Miniſtry [17]: and ſo concludeth [18].

Tychicus *one of theſe* Coloſſians *cap.* 4. 7. *accompanyed* Paul *thence into* Greece, Acts 20. 4. *and in all his perils, to his impriſonment at* Rome *together with* Ariſtarchus, Cor. 4. 18. *and* 10. *whither when* Timothy *was returned as ſent for* 2 Tim. 4. 9. 21. *(for he joyns with him in the ſalutation) then I ſay* Paul *wrote this Epiſtle to them and ſent it by* Tychicus *and* Oneſimus, *Col.* 4. 7, 8. 9.

As alſo that to Philemon, *an eminent perſon in this Church, which was ſent him by his ſervant* Oneſimus. *V. N.*

I. *THESSALONIANS.* V.

1 SAluting them [2]; he thanketh God for his graces in them, and the happy entertainment of the Goſpel with them [7]; whereby they become noted examples unto other places [10].

2 Declaring and vindicating his preaching and practiſe towards them at the firſt [13] [*u*]; and bleſ-

[*u*] The hiſtory and time of this is found Act. 17. 1, 10.

ſing God for the wonderful ſucceſs thereof [15]: maugre the oppoſition of the perverſe and perſecuting Jews and Gentiles [17] [w]: which made him long again to ſee them as his crown of rejoycing [20].

c. 3 Therefore had he ſent back *Timothy* to eſtabliſh them againſt the tentation of his tribulations [6]; [x] on whoſe return, and report of their faith, and charity, he was filled with joy and comfort; [10] deſirous again to ſee them [12]: and that they might perſevere, and abound [13].

4 And in the duties of ſanctification [9]; brotherly love [11]; and peaceableneſs in their vocations [13]: [y] and that they ſhould not ſorrow for their dead as without hope [15]; for that their reſurrection ſhall be ſure and glorious [18].

5 Although the expreſs time of it be uncertain, and ſurpriſing [4]: whence he exhorts them to holy vigilance above others [12]: and to high eſtimation of their miniſters [14]: and divers other relative, and perſonal duties [23]: and ſo with prayers and reſalutations concludeth [28].

[w] And this reſpects the troubles at Berea mentioned Act 17. 13

[x] The tribulations he reſpecteth are thoſe endured at Theſſalonica mentioned Act 17. 1, 10. with 1 Theſſ 2, 14, 15, 16. alſo thoſe at Berea which drove him to Athens Act: 17. 10. to 16. where waiting for Timothy he preached that Act. 17, 22, 34. with v. 11. &c. and after Timothy came, was ſent back to the Theſſalonians and returned then this Epiſtle 1 Theſſ. 3. 1, 6.

[y] This he reinforceth more vehemently 2 Theſ. 3. 6. to 16.

II *Theſſa-*

1 SAluting them [3]: and acknowledging their faith charity and patience [5]: a teſtimony of their ſalvation, and their enemies perdition at the day of Chriſt [11]: he prayes for their perſevering [12].

2 He warnes them not to dread the imediateneſs of the day of doom [3]: for that man of ſin muſt firſt be revealed and then ruined [9]: whoſe damnable deceits he deſcribeth [13]: bleſſing God for their ſincere calling, and praying for their perſeverance [17].

3 He requires and relies on their prayers for the ſucceſs and liberty of his miniſtery [6]: and their withdrawing from diſorderly walkers, neglecting of their calling [13]: to aſhame, and ſo reduce them [16]: and ſo with prayers as uſually, ſubſcribeth [18].

This ſecond Epiſtle I ſuppoſe was wrote ſoon after the firſt, and that to relax their fears of imediate ſurpriſal by the day of judgment as cap. 2. 1, 2, 3. *which they had erroniouſly taken up from his diſcourſe in* 1 Theſſ. 5. 1, 4.

I. *TIMOTHY.* VI.

1 AFfter his ſalutation [3]: he warnes him ſtill to withſtand all heretical, fabulous, and contentions teachers [5]: ſhewing that the end and uſe of the Law is to promote faith and charity, and to condemn all ſin and ſinners [12]: Thanking Chriſts grace that of a perſecutor, made him a preacher of the Goſpel [18]: and charging *Timothy* to perſiſt in faith

an holineſs; which ſome deſerting, he had excommunicated them [20].

2 Exhorting therefore that their prayers be duely offered for all men, rulers and ſubjects, according to that general exhibition of the love of God, and the redemption of Chriſt in the Goſpel [9]: and the women in their apparel, ſpeech, and whole converſation to ſhew forth modeſty, chaſtity, holineſs, teachableneſs, and ſubjection to their husbands [15].

3 He deſcribeth the meet qualifications of a Biſhop [8]: and of the Deacons, and their wives [14]: that *Timothy* might walk ſuitable to the order of the houſe of God [16]: and the myſtery of godlineſs, in the various manifeſtations of Jeſus Chriſt [16].

4 He foretells the degenerate doctrine ſhould be vented in the latter times, and refutes it [6]: warning *Timothy* to give proof of his miniſtry, in oppoſing ſuch things, and in his Godly converſation, his doctrine, ſtudying, preaching, governing, diligence, and vigilance, that ſo he might ſave himſelf, and his hearers [16].

5 He admoniſheth him how to carry it towards perſons of divers ages [1]: how widowes aged, and pious, and freindleſs ſhall be provided for [17]: how Elders ſhould be maintained and honoured [20]: offenders ſhould be impartially rebuked [22]: miniſters warily conſtituted [23]: his own health preſerved [24]: and the different diſcoveries of mens good and bad works obſerved [25]:

6 All ſervants ſhould honour their maſters, eſpecially if they be beleivers [3]: none but proud, contentious,

tious, and corrupt perſons will teach otherwiſe [6]: godlineſs is the great gain [9]: but the love of money an occaſion of many temptations [11]: he chargeth *Timothy* by exerciſe of his graces, to hold on his profeſſion to Chriſts appearing [14]: who is Lord of all [17]: and to charge the rich men to be rich in good workes [20]: and that he avoid fooliſh and contentious deſputes [21].

After Paul *was driven from* Epheſus *by the uproar Act.* 19. and 20.1. *and was gone again into* Greece, *he thence ſent this firſt Epiſtle to* Timothy, *cap.* 1. 3. *and* 3. 14. *whom he had left at* Epheſus; *and before his going back by* Epheſus *where he had the conference with the Elders at* Miletus, Act. 20. 16, 38.

II. *TIMOTHY.* IV.

1 REſaluting him [3]: profeſſing conſtant remembrance of his piety, and his anceſtors [6]: he exhorts him to courage and patience in the Miniſtry of the glorious Goſpel [11]: for which he now ſuffereth [3]: warning him to ſtedfaſtneſs [15]: for many *Aſians* and turned from him [16]: but not *Oneſiphorus* [18].

2 He exhorts him to be patient in labouring and ſuffering in his miniſtry [8]: encouraging him by many arguments, and his example [14]: and to avoid vain bablings, which had overthrown the faith of ſome leſs eſtabliſhed Chriſtians [24]: who muſt be reſtored by gentleſt means [26].

3 He forewarns of the great Apoſtacy of the laſt dayes

dayes [6]: corrupting many profeſſors [10]: recounting his life and ſufferings [13]: exhorting *Timothy* to abide in the doctrine of ſcripture [17].

4 He warnes him ſtill to be more inſtant in his work while he had permiſſion [6]: the rather for that *Paul* was near his Matyrdom [9]: ſeveral commands given him, and accounts of ſeveral things and perſons [16]: and the ſtate and iſſue of his firſt anſwer before *Nero* [19]: and with ſalutations to and from ſeveral, he concludeth [22].

This ſecond Epiſtle was writ after Paul *for the faith of Chriſt had once been convened before* Nero *and now was near his ſecond final and laſt tryal* 2 Tim. 4. 6, 16, 17. *while* Timothy *was yet at* Epheſus *after* Pauls *two years quiet preaching in* Rome Act. 28. 30, 31. *But before thoſe letters to the* Coloſſians *and* Philemon, *in both of which* Timothy *now returned to* Rome *joyns with him the ſalutations of them.*

TITUS. III.

1 DEclaring his calling as an Apoſtle, with the inſcription of the Epiſtle [5]. he ſheweth how Elders to be ordained, muſt be qualified [10]: becauſe of the many deceiving fabulous teachers [15]: of ſo impure converſation [16].

2 He bids him exhort perſons of every age and condition to walk in the exerciſe of ſuitable virtues [7]: *Timothy* being as a blameleſs pattern [9]: ſervants to

to be obedient, ſubmiſs, faithful, truſty [11]: for the grace and bleſſed hope revealed in the Goſpel requireth ſuch things [15].

3 Alſo to be ſubject to Magiſtrates [2]: and to be innocent and meek to all [3]: remembring our own former ill lives [4]: though now converted [8]: believers are to maintain good works [9]: to avoid fooliſh queſtions [9]: and hereticks after admonitions to reject [12]: ſo with ſome particular commands, and ſalutations he concludeth [15].

This Epiſtle to Titus *was written while* Paul *was preaching in* Greece, *& going to abide at* Nicopolis *for all that winter*: Titus 3 12. *with* Act. 20. 1, 6.

PHILEMON. 1.

1 SAluting *Philemon* and his Chriſtian friends [4]: he declareth his great joy for the manifeſtations of their faith and love [8]: and with many arguments entreateth his remiſſion and reception again of his *Oneſimus* [22]: and ſo concludeth [25].

After Timothy *was returned from* Epheſus *to* Rome *as commanded* 2 Tim. 4. 9, 21. Paul *now aged, and priſoner for Chriſt, ready to be offered, wrote the Epiſtle to the* Coloſſians *ſent by* Tychichus, *and this to* Philemon *an eminent member of that Church ſent by his returned ſervant* Oneſimus, *the ſame perſons being named here as* Coloſ. 4. *ſo that theſe* 2 *were ſome of the laſt portions of ſcripture that* Paul *wrote.*

Hebrews

1 GOd in theſe laſt Goſpel-dayes ſpeaking to us by his ſon [3]; who by the ſuperminency of his perſon, offices, and works [5]: and by the teſtimony of many Scriptures, is infinitely to be preferred before all [14].

2 Therefore ſhould we moſt awfully heed this Goſpel thus preached, and by miracles confirmed [5]: this ſon of man alone having not onely all the preſent; but the world to come ſubjected to him [10]: who was yet made ours in likneſs of nature, ſufferings, affections and compaſſions [18].

3 Wherefore in the Chriſtian Church he is to be conſidered not only as a faithful ſervants like *Moſes*, but as the builder and *Heir* of that houſe of God [7]: not to be diſregarded and tempted as by the *Iſralites* in the wilderneſs [12]: leaſt after all our profeſſion, through like wretched unbelief, we even as they, fall ſhort of his reſt [19].

4 Which great promiſed reſt ſeveral ſcriptures ſhew, as a thing that ſtill remains for us to be entred into, onely by heeding and believing this Goſpel [12]: which word, and its authour ſearcheth and diſcovers the whole heart [14]: wherefore to this our ſublime, yet ſympathizing high prieſt *Jeſus*: let us come boldly, for all needful grace [16].

5 For to that very end hath God appointed him to this office [7]: and aſſiſted him both in his humiliation, and exaltation [11]: of which (their childiſhneſs and dulneſs excutiated) he will diſcourſe farther [14].

6 Paſſing the ſix enumerated foundation-principles of Chriſtianity, and proceeding to perfection [4]: from

from which whosoever do apostatize, they are utterly irrecoverable, reprobated, and sure to be damned [9]: but their love to the Saints makes him hope better of them [11]; desiring them with diligence and patience to proceed [13]; anchoring their hope on the immutable promises of God confirmed by his oath and founded on *Jesus* the high priest, after the order of *Melchizedek* [20].

7 Which *Melchizedek* was like the son of God in his name, dignity, descent, and in receiving the homage of Tithes from *Abraham*: and blessing of him [11]: manifesting that perfection was not to be by the Levitical Law or Priesthood, but by this one, onely and unchangable *Jesus*, thus made surety of a better testament [25]: advanced, interceding, and consecrated for evermore, to save to the uttermost them that come to God by him [28].

8 Wherefore this thus eminently taking place, the old Priesthood, sanctuary, services and Covenant being faulty, and but shadows of this, must now be changed and vanishing [8]: even as the scripture foretold [13].

9 Thus both the Tabernacles, their furniture, Ordinances, and bloudy offerings, which were earthly, carnall, figurative, transient, and not prefecting the worshippers [11]: are abolished by Christ, the spiritual and typifyed high-priest, entring now once the heavenly building for eternal redemption by his own blood, and there appearing in the presence of God for us [27]: until his second coming in glory for our Salvation [28].

10 For

10 For the repetition of the ſacrifices of the Law ſhews that by them ſins were not poſſible to be remitted [5]; and therefore according to Scripture this *Chriſt* is ſubſtituted a ſole, and ſufficient ſacrifice for plenary and perpetual remiſſion [19]: wherefore through this high prieſt, and his Sacrifice, let us religiouſly worſhip God in all his Goſpel Ordinances, ingageing each other thereto, not wavering from them, or forſaking our aſſemblies to them [26]: leſt irremediably, and more ſeverely, than for deſpiſing *Moſes* Law, God doth avenge it on us [32]: but rather perſevere in patience, Faith, and obedience, approaching to ſalvation [39].

11 Which faith ſubſtantiates to us all good things future and precedent [5]: even as to the Elders in Scripture recorded *viz*, *Abel* [5]: *Enoch* [7]: *Noah* [8]: *Abraham* and *Sarah* [20]: *Iſaac* [21]: *Jacob* [22]: *Joſeph* [23]: *Moſes* and the *Iſraelites* [31]: *Rahab* [32]: and many others, who couragiouſly, and conſtantly and conqueringly, acted and ſuffered in this cauſe many ſeverall wayes, beyond all expreſſion and admiration [40].

12 Wherefore let us run our race in like ſort encouraged by them [2]: and the grand examplar *Jeſus Chriſt* his way and end [4]: for ſufferings are but moderate yet [5]: and but chaſtiſements, which all Sons of God and men are partakers of and that for their future good [12]: wherefore ſtrengthen we our ſelves and proceed in peace and holineſs [15]: dreading Apoſtatizing [16]; like as *Eſau* fell irrecoverably [18]: for we are not by this brought to the terrors of Mount *Sinai*

Sinai [22]: but to the priviledges and Society of *Zion* [25]: and ſhall be ruined if we refuſe this Kingdome, that cannot be ſhaken, for our God is a conſuming fire [29].

13 Finally he adhorts them to Brotherly love [2]: hoſpitality [3]: Sympathy with ſufferers [4]: chaſtity [5]: contentation [7]: imitating their Miniſters [8]: ſtability in the truth [10]: partaking with Chriſt in his ſufferings with rejoycing [16]: doing good [17]: obeying [18]: and praying for Church rulers [20]: ſo praying God to perfect them [22]: and that they would admit his exhortation, hoping ſhortly to ſee them [24]: with ſalutations he endeth [25].

This to the Hebrews was written by Paul *when Priſoner at* Rome, *and after* Timothy *was releaſed* Heb. 13. 19. 23. 24. *So to be referred to that two years ſpace of liberty*, Acts 28. 29.

JAMES. V.

1 HE exhorts them to patience as the tryall of their faith [5]: and in faith to ask wiſdom of God [9]: not to be moved much at preſent changes [13]: our ſin is the author of our temptations not God [16]; who giveth every good gift of himſelf [19]; wherefore laying apart all vicious habits, let us be hearers and alſo doers of the word of God [26]; bridling the tongue, and pure in religion [27].

2 He reproveth, and argueth againſt the reſpecting perſons for wealth more than grace [10]; ſo breaking

ing the Law[14]; faith without works is utterly dead[16].

3 The tongue is an inſtrument of very great good, or much evil, and therefore to be moſt prudently and ſtrictly managed[13]: not in ſtrife; but in meekneſs; according to that wiſdom that is from above[18].

4 Worldly luſts are the cauſe of all diviſions and diſappoinment[6]: which we muſt reſiſt and mourn for, and ſubmit to God in reformation[11]: not judging others[13]; not preſuming on our own life, will, or power, without the Lords concurrence[17].

5 Woes denounced on rich worldlings, oppreſſors, Epicures, and perſecutors[7]: whereon he exhorts Chriſtians unto patience, (as the husbandman hath, and all the prophets had)[12]: and modeſt aſſeverations, without frivolous, falſe, or Idolatrous oaths[13]: Praying in faith fervently, as the moſt effectual meanes both in caſes perſonal and publick[19]: converſion of ſinners being the moſt glorious imployment[20].

I. *PETER.* V.

1 DIrecting his Epiſtle unto the diſperſed Chriſtians[3]: he bleſſeth God for the means and mercy of their ſalvation[6]; through faith, though tryed with temptation, and the abſence of things believed[10]: concealed from the prophets but revealed now in the Goſpel[13]: exhorting them to ſuitable hope, and general holineſs[18]: becauſe ſo dearly redeemed

deemed by Christ unto God [22]: and love of his Saints [23]: by the everlasting word [25].

2 Wherefore laying aside all lusts [2]: they should by this word be built upon Christ the precious corner stone to believers [8]: but a rock of offence to unbelievers [9]: to the praise of God and of his Gospel [13]: submitting themselves to evil rulers [18]: and also to Masters [19]: and patiently suffering evil for doing well [21]: after the example of *Christ Jesus* [25].

3 So also wives to be obedient, chast, not gaudy in apparel, but of a meek and quiet Spirit [5]: as were the holy women of old [7]: their husbands also putting honour on them [8]: yea let all Christians walk in mutual love and union [9]: not in revenge or reproachings [13]: so shall they be happy, couragious, and vindicated in their sufferings [13]: even as Christ was in his humiliation and following exaltation [22].

4 Christs suffering should utterly mortifie our sinning [7]: he commends unto them prayer, Charity, Hospitality, usefulness with our talents [12]: and rejoycing in suffering for Christ [17]: for Judgment must begin at the house of God, and end only in the destruction of the ungodly [19].

5 He exhorts and directs Elders in the discharge of their Ministerial duties [5]: and all Christians to mutual condescensions, humility and contentation [8]: and resistance of the devil [10]: and so recommending them to God [12]: He concludeth [14].

SAluting the faithful [2] he wiſheth their proſperity in all the privileges of the Goſpel [5]: adding Grace to Grace [10]: unto a full aſſurance of their ſalvation [12]: for which he would be their continnal remembrancer [16]: for the doctrine of Chriſt is moſt certain, witneſſed too by God from heaven [19]: and by his infallible word, the holy ſcripture [21].

2 Yet many by falſe teachers ſhall abett Heretical doctrines, whom God will condemn [3]: as he did the fallen Angels [4]: the old world [5]: *Sodom* and *Gomorrah* [6]: ſaving *Lot* and all Godly men from their ruine [10]: Eſpecially the proud, prophane, obſtinate, brutiſh, and Apoſtate Libertines [20]: for whom it had been better they had never been profeſſors [22].

3 He further forwarnes them of the riſe of prophane ſcoffers [5]; refuſing to acknowledge things paſt: as the creation [5]: and the deluge [6]: or the approaching general Judgment by fire [7]: which onely that men may repent is a while deferred [9]: but will come, and that moſt ſure and ſevere [10]: the expectation of which deſtruction, and of the ſubſequent renovation, ſhould make us ſtrive to be eminent in all holineſs and godlineſs [15]: as *Paul* alſo in his Epiſtles exhorts; though by wicked ones perverted [17]: of which let them beware, and grow in Grace [18].

I *JOHN.* V.

1 HE avers the indubitable certainty of the doctrine of Chriſt [5]: and that God is light [6]: and we muſt walk in the light [8]: making confeſſion of our ſins, by which comes remiſſion and renovation [10].

2 He

2 He urges forbearance of ſin becauſe Chriſt is an advocate, and propitiation [3]: alſo to evidence our own ſincerity [9]: as likewiſe doth our love to each Chriſtian brother [12]: And then owning the grace that is in every reſpective rank of Chriſtians [15]: he cautions all againſt the love of this polluted tranſitory world [18]: and the Anti-chriſts now ſpringing up [27]: but the unction received by Chriſt ſhould preſerve them [28]; to this Apoſtles glorying, and their comfort [29].

3 Wondrous is the preſent priviledge and much more the aſſured hopes of all the ſons of God [3]: evidenced by their addictedneſs to purity, and not to ſin [10]: and by their entire love one to another, though the world hate them [17]: love manifeſting it ſelf in deeds and truth [19]: which giveth us confidence in God; Communion with him, and obedience to him [24].

4 He warns and inſtructs them to try the Spirits of truth and error now rife in the world [7]: and to love one another as God is love, and hath loved us, giving us to know and confeſs him in his ſon *Jeſus* [21].

5 Believing Jeſus the Chriſt, ſheweth us born of God, and ſo loving him and all his children, and alſo obeying him, and overcoming the world [6]: which Chriſt as God-man is truely witneſſed to, both in heaven and earth [10]: and to be believed on as the fountain of life [13]: by which we perſiſt in faith, and obtain in prayer for our ſelves [16]: and for others ſins too, which are not unto death [18]; and by our not living in ſin, knowing that we are of God [21].

AFter the inſcription and ſalutation [4]; he ſhews his joy for their walking in the truth [5]; exhorting to walk in love and obedience [7]; cautioning from being ſeduced by, or giving countenance unto deceiving teachers [12]; he excuſeth brevity, and concludeth [13].

III JOHN.

HE wiſheth *Gaius* all proſperity [3]; commending his ſincereneſs [6]; and publick-hearted charity [9]; he reproveth the ambition and malice of *Diotrephes* [12]; commendeth *Demetrius* [13]: and with ſalutations interchanged briefly concludeth [14].

JUDE.

WIſhing multiplyed graces to all Gods called ones [3]; he bids them contend for the faith againſt all ungodly Hereticks (now invading it) [5]; leaſt as the people that came out of *Ægypt* [6]; the evil Angels [7]; or *Sodom*, they be made examples of divine vengeance [8]; deſcribing thoſe Heretick teachers as railers on dignities, corrupt livers, empty, boaſting, and unſtable perſons, devoted unto deſtruction [14], ſuch as *Enoch* propheſied againſt [17]; and alſo the Apoſtles [20]; and ſo warning them to care their own preſervation [22]; and to ſave others what they can [24]; he aſcribeth all glory unto God their ſaviour, *Amen* [25].

REVE-

1 THE ſalutation of the Writer, and Inditer of this Book [8]; *Johns* Viſions of *Chriſt*, and of the ſeven Stars and ſeven golden Candleſticks [20].

2 The Epiſtle to the Angel of the Church of *Epheſus* [7]: of *Smyrna* [11]; of *Pergamus* [17]; of *Thyatira* [29].

3 Of *Sardis* [6]; *Philadelphia* [14]; and *Laodicea* [22].

4 *Johns* ſight of the twenty four Elders, and the four Beaſts, worſhipping about the Throne [11].

5 The Book with ſeven Seals [1]; which none could open [4]; till the *Lamb* undertook it [7]; at which the Beaſts and Elders give glory [14].

6 The firſt [2]; ſecond [4]; third [6]; fourth [8]; fifth [11]; and ſixth Seal (repreſenting the laſt Judgment) opened [17].

7 The ſealed of the twelve Tribes [8]; and other multitude of glorified Martyrs [17].

8 The ſeventh Seal opened, in which appears the Angel with his Cenſer, and the ſeven Angels, with the ſeven Trumpets [6]; the firſt ſounds [7]; the ſecond [9]; third [11]; and fourth [13].

9 At the fifths ſounding, Locuſts appear [12]; at the ſixths, the four Angels by *Euphrates* are looſned [15]; and the Army of Horſemen appear [21].

10 The Angel with the *little Book* [7]; *John* eateth that Book [11].

11 The Temple meaſured [2]; the Witneſſes [13]; the ſeventh Trumpet, at which great glory is given to God, and his Temple and Ark are diſcovered in Heaven [19].

12 The Woman travelling, and the great red dragon [17].

13 The Beaſt out of the Sea 10; and the other out of the Earth 17; and the number of his Name 18.

14 The Lamb with his Followers on Mount Zion 5; one Angel proclaiming the Goſpel 7; another Babylons fall 8; the third againſt the worſhip of the Beaſt 12——a fourth and fifth commanding the Earth to be reaped 20.

15 The ſeven Angels, with the ſeven laſt Vials of the wrath of God 8.

16 The Vials poured forth 21.

17 Babylon ſhewed to John 16; and interpreted 18.

18 Babylons fall 8; bewailed by her friends 19; and rejoyced at by the ſervants of God 24.

19 Praiſe given in heaven for it 4; and for the marriages of the Lamb 10; a deſcription of him, and his Army and Victory 21.

20 Satan bound 3; the firſt Reſurrection 6; Gog and Magog 10 [*h*] and the Viſion of the laſt Judgment 15.

21 The Inhabitants of the New Jeruſalem deſcribed 8; and alſo the City itſelf 27. (*i*)

22 The River and Tree of Life 2; (*k*) the glory and bliſs of heaven 5; the truth of theſe things 12; and an invitation to embrace them 17; with a charge that we ſhould neither adde nor diminiſh 19; and the concluſion 21.

Read at large theſe noted places of Holy Writ: commending and commanding the compoſing, preſervation, and conſtant uſe of ſuch a SCRIPTURE-MEMORIAL.

Deut. 6. v. 6, 7, 8, 9. & Chap. 11. 18, 19, 20, 21. Joſh. 1: 8. Rev. 21. 7.

[*h*] Ezek. 38, 39. Joel 3.
(*i*) Ezek. 48.
(*k*) Ezek. 47, 1, 13.

FINIS.

IMPRIMATUR.

Rob. Grove, *R. P. D. Epiſc.* Lond.
a ſac. Dom.

Sept. 30.
1668.

HARMONIA.

OR THE

FOUR EVANGELISTS;

St. *Matthew*, St. *Marke*, St. *Luke*, St. *John*, their ſeveral writings.

In a compendious Context, comprehending a brief HISTORY of the

Only Son of God,

and

Only Saviour of Men.

His Progeny, Birth, Life, Doctrine, Prophecies, Devotions, Jornyings, Miracles, Sufferings, and all other recorded Occurrences, unto His

Death, Reſurrecton, and Aſcenſion, unto the right Hand of God.

Aptly diſtinguiſhed into CXCIV. *Paragraphs of divers matters: and each of the ſaid Evangeliſts quoted to that which he relates.*

With a Table of every verſe of each Evangeliſt to the ſaid Paragraphs of the Harmony.

The Benefits hereof ſee in the following Page.

By this following HARMONY *more ſpeedily, eaſily, and clearly may be perceived,*

1 The exact Order of things, with the time and place, wherein they were ſpoke or done.

2 Their true coherences.

3 Their due illuſtrations, by many ſupplemental Circumſtances.

4 By which Evangeliſts they are deſcribed, and how fully by each Evangeliſt apart, or by them altogether.

5 Much labour of finding things is ſaved.

6 The remembrance, and quotation of any thing in them is made facile.

7 Many uſeful truths from coherences are hence deducible; and groundleſs deductions detected.

8 Many difficulties interpreted.

9 Many ſeeming contradictions reconciled.

10 Many ſeeming diverſities, repetitions, and miſplacings are united; and brought into fit ting order, and conſent.

Him God raiſed up the third day, and ſhewed him openly. Not unto all the people; but unto Witneſſes *choſen before of God.* Act. 10. 40, 41.

That in the mouth of two *or* three Witneſſes, *every word may be eſtabliſhed.* Mat. 18. 16. Deut. 19. 10.

In Sum, the whole Matter and Method of their Writings, will better be underſtood, and remembred, by all that ſhall peruſe it alone: or rather with the Concomitant Abridgements of each of them, or with their own texts.

INSIGNI HUMANITATE, MULTIFARIA ERUDITIONE, ET SINCERA PIETATE, VERE REVERENDO VIRO

JOHANNI OWEN

S. T. D.

JESU CHRISTI;

ET SACRO-SANCTI SUI

VERBI;

Divinitatis, Authoritatis, & Sufficientiæ ad salutem;

FIDO PRÆCONI, ET CLARO VINDICI;

Succinctam, Ordinatam, atque concordem hancce quatuor Sacrorum Evangelistarum

HARMONIAM

Grati atque devoti animi

Τεκμήριον:

L. M. Q. D.

L. H.

A

COMPENDIOUS HARMONY

OF THE FOUR EVANGELISTS:

Being a Conciſe, Orderly, Continued, and entire Hiſtory of their Writings concerning

Our Bleſſed Lord and Saviour Jeſus Chriſt.

SECT. I.

Of the firſt thirty years of his Life.

Paragraph 1. THE occaſion and end of the writing of the Goſpel, *Luke* 1. from *verſe* 1. to the 4. *verſe*.

2 The Divine and humane Nature of Chriſt. *John* 1. 1, 14.

3 Chriſts Genealogy from *Abraham* to *Joſeph*, Husband to *Mary*. *Matthew* 1. 1, 18.

4 From *Mary* his mother, wife of *Joſeph*, to *Adam*. *Luke* 3. 23, 38.

5 The

5 The Conception of *John Baptist*, and the intimation of it to his Father. *Luke* 1. 5. 25.

6 The Conception of our Saviour, and the Annunciation of it to his *bleſſed* Mother the Virgin *Mary*. *Luke* 1. 26. 38.

7 *Mary* and *Elizabeths* ſalutations and congratulations thereupon. *Luke* 1. 39. 56.

8 The Birth and Naming of *John*: and *Zacharias* thankſgiving-prophecy, *Luke* 1. 57. 80.

9 *Joſeph* is warned by an Angel to retain his eſpouſed, the *bleſſed* Virgin then appearing to be with child of *Jeſus the Son of God, by the Holy Ghoſt*, [according to *Iſaiah* 7. 14.] *Mat.* 1. 18. 25.

10 Chriſt birth at *Bethlehem* * declared to the Shepherds; who go to ſee him; and congratulated by the Angels, *Luke* 2. 1, 20. *John* 7. 42. * *Anno Mundi* 3934.

11 His Circumciſion, *Luke* 2. 21.

12 The Wiſemen from the Eaſt, by the conduct of a Star find him, Worſhip him, offer to him; and return. *Mat.* 2. 1, 12.

13 *Mary* preſenting him in the Temple at her purification: he is congratulated by *Simeon* and *Anna*. *Luke* 2. 22, 38.

14 *Joſeph* warned by an Angel carries him into *Ægypt*, while the infants of *Bethlehem* are ſlaughtered, and then he returns to *Nazareth*. *Matthew* 2. 13. 23.

15 At a Paſſeover he is found in the Temple diſputing among the Doctors, *Luke* 2. 39, 52, *Anno Mundi* 3950.

16 *John's*

16 *John's* preaching Repentance and Baptizing, and his predictions of Jesus to follow him. *Math.* 3. 1, 12. *Mark* 1. 1, 8. *Luke* 3. 1, 18.

SECT. II.

Of the first Year of his publick Ministry.

17 Christ is baptized, the Spirit descends on him, and a voice from Heaven is to him. *Mat.* 3. 13. 17. *Mar.* 1. 2, 11. *Luke* 3. 21, 22. *Anno Mundi* 3964.

18 Christ led into the Wilderness, fasted forty dayes, and resists the three temptations. *Mat.* 4. 1, 11. *Mark* 1. 12, 13. *Luke* 4. 1. 13.

19 *Johns* several testimonies of Christ. *John* 1. 15. 34.

20 Two of his Disciples follow Christ: So *Andrew*, *Peter*, and *Philip* are called to be Apostles: *Nathaniel* approved, and encouraged in believing. *John* 1. 35. 51.

21 At the marriage in *Cana* Christ wrought his first Miracle, turning their water into wine. *John* 2. 1, 11.

22 He begins to preach at *Capernaum*. *Mar.* 4. 12. 17. *John* 2. 12.

The first Passover.

23 Going to the Passeover, he purges the Temple, and foretells his death and Resurrection. Many seem to believe on him, *John* 2. 13. 25.

24 To *Nicodemus* he asserts the necessity of Regeneration

neration and Faith to Salvation: and that infidelity damns. *John* 3. 1, 21.

25 Chriſt being in *Iudea*, and *John* at *Enon*, upon the queſtion about purifying; *John* again teſtifies Chriſts increaſing, and his own decreaſe. *John* 3. 22. 36.

26 *John* rebuking *Herod* for his inceſt, is caſt in Priſon. *Mat.* 4. 12. *Mark*, 1. 14. 15. *Luke* 3. 19. 20.

27 On it Chriſt goeth to *Galilee*, through *Samaria*, where he diſcourſes with the Woman, and converts many. *Mat.* 4. 12. *John* 4. 1, 42.

28 In *Galilee* he is received, and healeth the Nobleman's Son. *John* 4. 43. 54.

29 He preacheth with great applauſe, but hinting from Scripture that Gods grace ſhould be alſo to the Gentiles, they going to kill him he departs. *Mark* 1. 14, 15. *Luke* 4. 14, 30.

30 After this teacheth out of *Simon's* ſhip: The miraculous draught of Fiſhes taken. *Andrew*, *Simon*, *Iames*, and *John* are called to be Apoſtles *Mat.* 4. 18. 22. *Luke* 5. 1, 11. *Mark* 1. 16, 20.

31 At *Capernaum* he preacheth on the Sabbath, and healeth the man with the unclean Spirit, to their general admiration. Alſo *Peter's* Wives Mother, and that even abundance of others diſeaſed and poſſeſſed with divels. *Mark.* 1, 21, 34. *Luke* 4. 31, 41.

32 The next morning he withdraweth to ſolitary prayer, and after goes through all the other Towns of *Galilee*, preaching and healing. *Mat.* 4. 23, 25. *Mark* 1. 35, 39. *Luke* 4. 42, 44.

33 Then healed the Leper, and again withdrew to prayer.

prayer. *Mark* 1.40,45. *Luke* 5. 12,16.

34 Returning to *Capernaum*, he preacheth, and healeth the Palſie-man, and proves his authority to forgive ſins. *Mat.* 9.1,8. *Mark* 2.1,12. *Luke* 5.17.26.

35 *Matthew* is called. *Mat.* 9.9. *Mark* 2.13, 14. *Luke* 5. 27. 28.

The ſecond Paſſeover.

36 Going to *Jeruſalem* at the Feaſt, he heals the lame man at the Pool of *Bethesda* [17]: on that occaſion aſſerting his divinity and *Oneneſs* with the Father in being and Operation [23]: and honour [24]: his ſufficiency to raiſe from Sin and Death [30]: confirming it by *Johns* teſtimonies, and the works he did [36]: and the Fathers voice [37]: and the Scriptures [39]: upbraiding them for their unbelief [47]: *John* 5. 1, 47.

37 On the next Sabbath he vindicates his Diſciples for plucking the ears of corn that day. *Mat.* 12. 1,8. *Mark* 2.23.28. *Luke* 6. 1, 5.

38 And himſelf for reſtoring the withered hand, ſhewing the true end of the Sabbath. *Mat.* 12. 9. 13. *Mar.* 3. 1. 5. *Luke* 6.6, 10.

39 Whereon being conſpired againſt, he withdraws to the Sea: having multitudes from all quarters flocking to him: whom he taught and healed, avoiding oſtentation according to [*Iſaiah* 42. 1, 4.] *Luke* 6. 11. *Mat.* 12. 14,21. *Mark* 3. 6, 12.

40 Spending the whole night before in prayer, in the morning he chooſeth, and ordaineth his twelve Apoſtles to preach and work miracles. A vaſt multi-

tude

tude to hear, and to be healed thronging about them. *Mat.* 10.1. 4. *Mark* 3. 13. 19. *Luke* 6. 12. 19.

41 Whereupon going up to the Mount, he utters that divine Sermon: Shewing, 1. By nine properties, who are bleſſed. *Mat.* 5. 1, 12. *Luke* 6. 20. 26.

2 That his Miniſters are the ſalt, and the light of the world. *Mat* 5.13, 16.

3 The firmneſs of the Law: which he expounds and vindicates from corrupt Gloſſes: in the caſe of murder [27]: chaſtity [29]: Self-denial [31]: divorce [33]: Oaths [38]: patience [42]: Liberality and charity, even to enemies [47]: and this that they might be like unto God [48]: *Mat.* 5. 17. &c. *Luke* 6. 27, 36.

4 Not to give Alms or pray for to be ſeen of men. *Matthew* 6. 1. 8.

5 He ſets them that pattern of Prayer. *Matthew* 6. 9. 13. *Luke* 11. 1, 4.

6 Aſſerts the equity and neceſſity of our forgiving others, when we pray forgiveneſs of God. *Mat.* 6. 14, 15. *Mark* 11. 25. 26.

7 To faſt in ſincerity, not for ſhew. *Mat.* 6. 16, 18.

8 To place our Treaſure in heaven, *Mat.* 6. 19. 21. *Luke* 12. 33, 34.

9 To be ſincere and clear in Judgement. *Mat.* 6. 22, 23. *Luke* 11. 34, 36.

10 To ſerve God alone. *Mat.* 6. 24. *Luke* 16. 13, 15.

11 To ſeek the other life firſt, and ſo truſt Gods providence for this. *Mat.* 6. 25, 34. *Luke* 12. 22, 32.

12 Our ſelves to do as we would be done unto in judging, forgiving, and giving. *Mat.* 7. 1, 2 *Mar.* 4. 24. *Luke* 6. 31. 37, 38.

13 To

13 To reform ourſelves, and then reprove others, *Mat.*7.3, 4,5. *Luke* 6. 39,42.

14 Not to proſtitute holy things to prophane contemners and Perſecutors, *Mat* 7.6.

15 He encourages to Prayer, with aſſurance to be heard, *Mat.*7.7.11. *Luke* 11.5, 13.

16 And diligence for Salvation, leaſt they be diſappointed, *Mat.*7. 13.14. *Luke* 13.23.30.

17 He bids to beware of falſe Prophets and profeſſors, who are known by their fruits, *Matthew* 7. 15. 23. *Luke* 6. 43,45.

18 He concludes with a Parable, ſhewing the folly and miſery of thoſe that hear his ſayings, but heed not to do them, *Mat.*7.24.28, *Luke* 6.46,49.

42 The Auditors are aſtoniſhed at the power of his words, *Matthew* 7. 29. *Mar.*1.22. *Luke* 4.32.

43 Coming down from the Mountain he healeth another Leper, and the believing Centurions Servant and others, *Mat.*8,1,17, Luke 7.1,10.

44 The next day raiſeth to life one carrying forth to be buried, *Luke* 7.11,17.

45 By his works he ſatisfies *Johns* Diſciples that he is the *Meſſias*. And after extolleth *John* and his miniſtry: by a Parable of playing children, upbraiding their ignorance, heedleſneſs, and inexcuſableneſs who would not believe, but reproach both *John* and *Jeſus*, *Mat.*11.1, 19. *Luke* 7. 18,35.

46 He upbraids and threatens the unbelief of *Chorazin*, aud *Bethſaida*, and *Capernaum*; bleſſing God, that though the Wiſe did not, yet mean and weak perſons did ſee, and believe: and invites ſuch to come unto him, *Mat.*11.20,30. *Luke* 10.13.28.

47 Dining at the Phariſees houſe, *Mary Magdalen* anoints his feet, and is commended, and diſmiſſed in peace. *Luke* 7. 36, 50.

48 Attended with his Apoſtles, Chriſt preacheth to and fro in each Village, *Luke* 8. 1, 3.

49 Scarce having time to eat for the multitude: his friends alſo reſtraining him, he diſpoſſeſſeth one blind and dumb, ſo that he both ſpake and ſaw. Some blaſpemouſly ſay, that he did it by the power of the Devil, which he refutes: denouncing woes to them for it: and refuſes to gratifie them with any further ſign, than that of *Jonas*; declaring their unpardonable ſtate *Mat.* 12. 22, 45. *Mar.* 3. 20. 30. *Luke* 11. 14. 33.

50 His Mother and Brethren ſending to ſpeak with him; he ſhews that his Diſciples, who hear the word of God and do it, are his deareſt friends, *Mat.* 12. 46, 50. *Mar.* 3. 31, 35. *Luke* 8. 19. 21.

51 That day going to the Sea-ſide, he preaches the Parable of the Sower, declaring the ſpecial happineſs of his Diſciples, who had the ſame, and all other interpreted to them, *Mat.* 13. 1, 23. *Mar.* 4. 1, 20. *Luke* 8. 4, 15.

52 The duty of preaching and hearing, as the neceſſary way to Profit: comparing the word to the growth of ſeed, inſenſibly, *Mar.* 4. 21, 29. *Luke* 8. 16, 18.

53 The Kingdom of Heaven compared to a field with tares, *Mat.* 13. 24. 30.

54 And to a grain of Muſtard-ſeed, ſown and growing up, and to leaven, *Mat.* 13. 31. 35. *Mar.* 4. 30, 34. *Luke* 13. 18, 22.

55 At

55 At home to his Diſciples he interprets the Parable of the Tares *Mat.* 13. 36, 43.

56 He compares the ſaid Kingdom to a Treaſure hid [44]: to a Pearl [46]: and to a fiſhing Net [50]. *Mat.* 13. 44, 52,

57 Paſſing over the Sea he delivereth the Ship from ſinking, and allayeth the ſtorm, *Mat.* 8. 23, 27. *Mar.* 4. 35, 41. *Luke* 8. 22. 25.

58 Coming to the *Gadarens*, he ejecteth the Legion of Devils, who drowning their herd of ſwine: they come and pray him to depart their Coaſts. He did, and ſent the diſpoſſeſſed to his home, *Mat.* 8. 28, 34. *Mar.* 5. 1, 20. *Luke* 8. 26, 39.

59 Returning to *Capernaum*, being feaſted by *Levi*, he defends his converſe with ſinners, and his diſciples for not faſting as yet, *Mat.* 9. 10, 17. *Mar.* 2. 15, 22. *Luke* 5. 29, 39.

60 Going to *Jairus* daughter that lay dying, the woman with the bloody iſſue is healed. Having notice ſhe was dead; he yet goeth forwards, and reſtoreth her to life *Mt.* 9. 18, 26. *Mr.* 5. 21, 43. *L.* 8. 40. 56.

61 He reſtoreth the two blind men to ſight, and freeth one poſſeſſed and dumb, the Phariſees again blaſpheming, *Mat.* 9. 27. 33.

62 Coming to *Nazareth*; he preacheth, and doth but a few Miracles there, becauſe (knowing his Parentage) they deſpiſed and disbelieved him, *Mat.* 13. 53, 58. *Mar.* 6. 1, 6.

The third year of Christs Ministry.

63 Teaching and healing every where, and moved with compassion to the Multitudes; he exhorts his Disciples to pray that more labourers might be thrust out into this harvest, *Mat.*9.36.38.

64 The twelve Apostles are named, impowered, instructed, encouraged, and sent forth to work miracles, teach, and heal, *Mat.*10.1,42. *Mar.*6.7,13. *Luke* 9.16,23,27,41.

65 *Herod* pleased with *Herodias* dancing at her request giveth her the head of St. *John Baptist*, *Mt.*14. 6,11. *Mar.*6. 21,29.

66 *Herod's*, and others opinions, who Christ was *Mat.*14.1,2. *Mark* 6. 14, 16. *Luke* 9.7,9.

67 The Apostles returning, he retireth with them, and the multitude finding him out, he taught and healed them, and fed them, being five thousand, with five loaves and two fishes. Then sends them, and his Disciples away by ship, and himself retires to prayer *Mat.*14.13,23. *Mar.*6. 30. 46. *Lu.* 9.10, 17. *John* 6.1. 15.

68 He walks on the Sea to his Disciples, sustaineth *Peter* sinking, and thereon is worshipped: Coming to *Genasaret*, he healeth multitudes of diseased persons. *Mat.*14. 24.36. *Mar.*6.47,56. *John* 6.16.21.

69 The multitudes that he fed overtaking him, there he sheweth that his flesh and his blood are the true spiritual food for eternal life. On which many depart from him, but *Peter*, and the rest of the Apostles resolve to abide, *John* 6.22,71.

The

The third Paſſeover, John. 6. 4.

70 Chriſt reproves and refutes the Phariſaical traditions, eſpecially about waſhing of hands: ſhewing that what doth ſinfully defile, cometh not from without but from within. *Mat.*15.1,20. *Mar.*7.1,23

71 Near *Sidon* he freeth the Daughter of the woman of *Canaan* from an unclean ſpirit, *Mat.* 15. 2, 28. *Mar.* 7. 24.30.

72 Returning into *Gallilee*, he giveth hearing and ſpeech to one deaf and dumb *Mar.* 7.31.37.

73 And healeth multitudes of other diſeaſed perſons, *Mat.* 15. 29, 31.

74 Then feedeth the four thouſand with ſeven loaves, and departs to *Dalmanutha*. *Mat.*15. 32,39. *Mar.* 8. 1, 10.

75 He ther e reprehends the Phariſees for ſeeking more ſigns, and cautions his to beware of the leaven of their doctrine, *Mat.*16.1,12. *Mar.*8.11,21.

76 He gives ſight to a Blind-man at *Bethſaida*, *Mar.* 8.22,26.

77 Various opinious about Chriſt, *Peters* confeſſion of him, and the priviledges granted thereon, *Mat.*16.13.20. *Mar.*8.27,30. *Luke* 9.18. 21.

78 He foretells the certainty, and the benefits of his approaching ſufferings. Reproves *Peter* for his for his offering to withdraw him: And exhorts all to imitate him, *Mt.*16.21,28. *Mar.*8.31,38. *L.*9.22.27.

79 His tranſiguration in the Mount, and charge to his three Diſciples not preſently to publiſh it,

Mat. 17.1,13. *Mar.* 9.1,13. *Luke* 9.28,36.

80 He ejecteth the evil Spirit, which his Diſciples (through weakneſs of their faith) could not, *Mat.* 17.14. 21. *Mar.* 9. 14,29. *Luke* 9. 37,42.

81 Travelling through *Gallilee*, he doth again admoniſh his Diſciples of his Sufferings, *Mt.* 17.22,23. *Mar.* 9. 30, 32. *Luke* 9. 43, 45.

82 At *Capernaum* he makes a Fiſh yield tribute-money for himſelf and *Peter*, *Mat.* 17.24,27.

83 He chides his Diſciples emulation, and forewarns them to avoid offences, and to exerciſe prudence with peacefulneſs to all Chriſtians, not forbidding any that promote his Name, nor to deſpiſe the leaſt of his, *Mat.* 18.1, 14. *Mar.* 9. 33, 50. 10. 35, 45. *Luke* 9. 46, 50. 17. 1,2.

84 He ſheweth how gradually to deal with a Brother offending: And how freely, fully, readily to forgive him being penitent, *Mat.* 18. 15, 35. *Luke* 17.3,4.

85 Though his Friends ſolicited, yet Chriſt with his Kindred would not go up publickly to the feaſt of Tabernacles, *John* 7.1,9.

16 Afterwards going he checks his Diſciples for their ſeverity againſt the Samaritanes, that would not receive him, *Luke* 9. 51. 56.

87 And alſo the Lawyer, and two others that for any wordly reaſon would defer their following of him, *Mat.* 8.18,22. *Luke* 9. 57, 62.

88 He ſends forth the Seventy to preach, and gives them their inſtructions. Again upbraiding *Chorazin*, *Bethſaida*, and *Capernaum* for their unbeleif, *Luke* 10.1, 16.

89 The middeſt and laſt dayes of the feaſt Chriſt preacheth in the Temple. Many divers opinions and diſputes ariſe about him, and his doctrines, *John* 7.10, 53.

90 Teaching in the Temple he diſmiſſeth the Woman accuſed of adultery. Again aſſerts and vindicates his divine Original and ſufficiency to ſave ſinners, upbraiding their ignorance, boaſting, and unbelief, *John* 8.1, 59.

91 The Seventy return rejoycing: Chriſt applaudeth the Fathers pleaſure and goodneſs, and his Diſciples happineſs in the diſpenſation of the Goſpel. Tels the Lawyer the way to life, and which is the firſt and great Commandment: and who is his Neighbour. *Martha* is buſied to entertain him, but *Mary* commended for hearing his Word *Luke* 10.17,42.

92 He praying, teaches his Diſciples alſo to pray, and by the kindneſs ſeen in earthly friends and parents, aſſures them of audience with God, *L.*11.1.13.

93 Dining with a Phariſee, he reproves their and the Lawyers hypocriſie, ſupperſtition, ambition, oppreſſion, and perſecution, threatning vengeance thereon, *Luke* 11.37,54.

94 He proceeds: forwarning the multitude to beware of that leaven of their hypocriſie: to be bold in confeſſion of the truth [12]: He refuſeth to judge of Inheritances, teacheth them to be without covetouſneſs [22]: or truſting in, or carking care for, the things of this world [30]: & to place their treaſure above [34]: to be ready for our Lords coming [48]: to expect diviſions in the world for and about the truth [53]: to diſ-

cern the ſigns of the time [57]: and to agree with God ere death and judgment overtake us [59]: *L.*12.1:59.

95 By the ſlaughter of the *Galileans*, and men at *Siloam*, and Parable of the fruitleſs fig-tree, he ſheweth the duty and neceſſity of Repentance in this time of Gods patience, *Luke* 13. 1,9.

96 He maketh ſtrait the bowed Woman, convincing the Ruler of the Synagogue, that it was a Sabbath-work. Luke 13.10,17.

97 Going to *Jeruſalem*, he healeth the man born blind [7]: who confeſſeth Chriſt: and the cure he had wrought, to his neighbours [12]: and to the Phariſees, vindicating him [33]: for which he is excommunicated by them, but received of *Jeſus*, and believes in him, and worſhips him [38]: whereon Chriſt convicts and condemns the Phariſees for ſpiritual blindneſs [41]: *John* 9. 1,41.

98 Chriſt compares himſelf to the true door at which all lawful Paſtors muſt enter: and the good Shepheard that layes down his life for his Sheep, under whoſe conduct all muſt be for Salvation [21]. At their inſtance he by evidence of his works aſſerts himſelf to be the Son of God, and the Saviour of men; for which, like to be ſtoned or apprehended, he departes from them [39]: beyond *Jordan*, where many believe on him [42]: *John* 10.1,42.

Entrance of Chriſts fourth Year.

99 Chriſts meſſage to *Herods* threat, and ſighing over *Jeruſalem*, for her rejecting the Prophets, and him-

himſelf, to her own ruine, Luke 13.31,25.

100 Eating with a Phariſee he healeth one of a dropſie, and juſtifies the doing of it on the Sabbath day. Adviſeth them to ſelf-abaſement, and true charity in their feaſts. Luke 14.1,14.

101 The Parable of the Marriage Supper, and rejection of the Gueſt intruding without the Wedding Garment Luke 14.15.34. Mat. 22.1,14.

102 He preacheth the neceſſity of ſelf-denial, and conſiderate reſolution in the profeſſion of Chriſtianity; elſe they will be as unſavoury ſalt, L. 14.25,35.

103 He juſtifies his converſing with ſinners, by the Parable of the loſt ſheep [7]: and of the loſt peice of ſilver [10]: and of the Prodigal Son. Luke 15.1,32.

104 The Parable of the Unjuſt Steward, with exhortations thereon [18]: and of *Dives* and *Lazarus* [31]. Luke 16. 1,31.

105 He exhorts to avoid giving offences [3]: and to be eaſie to be reconciled [4]: to exerciſe Faith [6]: Remembring how unprofitable we are to God [10]: In *Samaria* he healeth the ten Lepers [19]: and ſhews the unexpectedneſs and ſeverity of his ſecond coming [37]: Luke 17.1. 37.

106 The Parable of the unjuſt Judge, and impornate Widdow [8]: and of the Publicane and Phariſee praying [14]: Luke 18.1,14.

107 Come again near *Judea* he taught and healed the Multitudes, and diſcourſes about Divorces and Marriages, Mat. 19.1, 12. Mar. 10.1,12, L. 16.18.

108 He receiveth and bleſſeth the little Children Mat. 19.13,15. Mar. 10.13.16. Luke 18.15,17.

109 Upon

109 Upon the Rich mans queſtion and ſorrowful departure, he ſhews the duty, the difficulty, and the infinite advantage of abdicating earthly riches for to gain Heavenly, Mat. 19. 16, 30. Mar. 10. 17, 31. Luke 18. 18, 30.

110 By the Parable of the Labourers, he ſheweth our duty to work at Gods command: and yet that our reward is of meer grace, Mat. 20. 1,16.

111 He hath notice of *Lazarus* ſickneſs, and diſcourſes thereon to his Diſciples *John* 11.1, 16.

112 And going towards him, he foretels his own approaching Death, and Reſurrection Mat. 20. 17, 19. Mar. 10.32. 34, Luke 18.31,34.

113 He checketh *James* and *John* for affecting Supreamacy; admoniſhing them all to practiſe ſelf-abaſement, Mat. 20.20,28. Mar. 10. 35, 44.

114 Coming near *Jericho*, he gives ſight to one blind, Luke 18.35, 43.

115 Going through it he calls *Zacheus*, and utter-eth the Parable of the Talents, *Luke* 19. 1, 28.

116 Going from *Jericho*, he healeth blind *Bartimeus* and two others, Mat. 20.29,34. Mar. 10.46,52.

117 Being come to *Bethany* he raiſeth *Lazarus* out of his Grave [45]: for which he is conſpired againſt, and fain to hide at *Ephrata* [57]: *John* 11.17,57.

118 Supping at *Bethany*, *Mary* with a precious odour anointeth his feet and his head, and being murmured at for it, is vindicated, Mat. 26. 6, 13. Mar. 14. 3,9. *John* 12.1,11.

119 The next day the aſſes Colt being fetched to, *Jeſus*, he makes his Kingly entrance into *Jeruſalem* with

with the acclamations of the multitudes, the Phariſees repining thereat, Mat. 21. 1, 9. Mar. 11. 1, 10. *Luke* 19. 29,40. *John* 12.12,19.

120 Being come nigh the City, he with tears bewaileth its approaching deſtruction, *Luke* 19.41,44.

121 Being entred, he purgeth the Temple, healeth many, and pleadeth for the expreſſions of joy at that time, Mat.21.10,16. *Luke* 19.45,48.

122 Some Greeks would ſee him [22]: he with trouble foretels his Paſſion, and the benefits of it to others [26]: and praying; hath an audible anſwer from heaven encouraging of him [36]: yet (according to *Iſa.* 53.1,6,9.10.) they did not diſcern, nor believe him [41]: and they that did, durſt not confeſs him [43]: *John* 12.20,43.

123 The next morn he curſes the fruitleſs fig-tree, Mat.21.17,19. Mar.11.11,14.

124 And again purgeth the Temple, and therein preacheth himſelf to be the light, the ſent of God, and the Saviour of the World, Mat. 11. 15, 19. *John* 12. 44,50.

125 The following morning, on their obſerving the fig-tree withered, he adhorts his diſciples to Faith and Prayer Mat.21. 20, 22. Mar.11. 20,24.

126 And while preaching in the Temple, the Scribes and Elders came to queſtion his authority. He poſeth them by a dilemma concerning *Johns*, Miniſtry, Mat.21.23,26. Mar.11.27,33. Lu.20.1. 8.

127 He ſharply upbraids their perverſe incredulity and unfruitful profeſſion: by the Parable of the two Sons, Mat.21.28,32.

128 And

128 And of the wicked Husbandmen, who killed the Servants and Son of their Lord, *Mat.* 21. 33, 46. *Mar.* 12. 1, 12. *Luke* 20. 9, 18.

129 He giveth answer to their captious questions about paying tribute, *Mat.* 22. 15, 22. *Mar.* 12. 13. 17. *Luke* 20. 19, 26.

130 And about the resurrection of the dead, proving it from Scripture, *Mat.* 22. 23, 33. *Mar.* 12. 18, 27. *Lu.* 20. 27, 40.

131 And which is the first and great commandment, *Mat.* 22. 34, 40. *Mark* 12. 28, 34.

132 And quite silenceth them with the question how Christ can be *Davids* Son, and yet his Lord [as in *Psal.* 110. 1.] *Mat.* 22. 41, 46. *Mark* 12. 35, 37. *Luke* 20. 41, 44.

133 Christ acknowledging the place that the Scribes, Pharisees, and Lawyers do hold [3]: yet condemns their imperiousness [4]: Hypocrisie [5]: Pride [12]: Perverseness [13]: Extortion [14]: blind and Superstitious zeal [24]: Formality [28]: and persecution [33]: for which, with lamentaion, he predicteth *Ierusalem* desolation [36]: *Mat.* 23. 1, 39. *Mark* 12 38, 40.

134 He prefers the Widow offering her two Mites, before the rich mens greater gifts, *Mark* 12. 41, 44. *Luke* 21. 1, 4.

135 He telleth his Disciples the signs foregoing the desolations of *Jerusalem*; and of his coming, and of the end of the World; and therefore exhorts them to be watchful, diligent, and prepared, *Mat.* 24. 1, 51. *Mark* 13. 1, 37. *Luke* 21. 5, 38.

136 Which things he further urgeth by the Parable

ble of the ten Virgins.[13], and of the Talents and Accounts given of them [30], And by describing the universality, strictness, equity and eternall consequences of the last judgment [46], *Mat.* 25.1,46.

Christs fourth and Last Passover.

138. The Priests and Elders conspire, and *Judas* covenanteth with them to betray *Jesus*. *Mat.*26.1,5, 14,16, *Mark* 14.1,2,10,11. *Luke* 22.1,6.

139 He sendeth *Peter* and *John* to perpare the passeover, which he eateth with the Twelve. *Mat.* 26.17,20, *Mark* 14. 12,17. *Lu.*22.7,18,

140 Then he washeth his Disciples feet thereby teaching them much more to condescend mutually to serve each other. *John* 13. 1,17,

141 He descovereth *Judas* to be the betrayer of him, *Mat.*26. 21, 25. *Mar.*14.18,21. Luke 22. 21. 23. *John* 13.18,30.

142 He appoints his Last Supper to be observed as a memorial of him to his second coming. *Mat.*26. 26, 29. *Mar.*14.22,25. Luke 22.19.20.

143 He warns them not to aspire at greatness over one another, but usefulness each to other; assuring, that they shall all be happy in his Kingdom. L.22.24.

144 To abate *Peters* protested confidence, he fortels his denying of him thrice that very night, *Mat.*26.33,35. Luke.22.31,34. *John* 13.36,38.

145 He wisheth them now † more then in their former sending forth to provide for their own substance, and safegard Luke 22.35,38.

146 He rejoyceth that both God and himself should be glorysied, by what he was now to under-

go,

go: teſtifying that its now but a little while he ſhall be thus with them; and obteſting them to love one another, *Iohn* 13.31,35.

147 He ſtrives to cheer them now ſorrowful at his departure, with conſideration that it was to bring them to glory with the Father [4]: whom he was the Way unto [6]: and one withal [12]: that he would ſee all their prayers anſwered [14]: and ſend the holy Spirit to dwell in them [18]: together with himſelf, and his Father; by mutual love and peace [31]: *Iohn* 14.1,31.

148 He exhorts them to abide in him as branches in a Vine [11]; and to love one another as he has loved them [17]; and to expect to be hated, and their teſtimony ſlighted in the world; even as he, and his hath been [27]; *Iohn* 15.1,27.

149 He foretels their being alſo perſecuted [6]; and what the work of the Spirit ſhould be both as to the world, and them [15]; he promiſeth that their preſent ſorrow at his going to the Father ſhould be turned to everlaſting joy hereafter [25]; with ſure confidence and inward peace, notwithſtanding their preſent troubles in the world [33]; *Iohn* 16.1,33.

150 Finally he ſets himſelf to pray for his own glorifying [6]; for his Apoſtles and Miniſters ſanctification and preſervation in the truth [19]; and for all thoſe that ſhould believe through their Word, that they may be one with the Father in ſpirit and grace on earth [23]; and in glory in heaven [26]; *Iohn* 17.1,26.

SECT.

SECT. III.

His Apprehenſion, Sufferings, Death, and Burial.

Several of the moſt remarkable paſſages of this and the next Section are expreſly ſet forth in Pſalm 40 & 69.70.22. Iſaiah 53.

The addreſſing himſelf to his ſuffering, his agony, and firſt prayer ſeems to be Graphically ſpoke of Pſalm 40.

151 He goeth forth to the Garden; propheſying, that they ſhould all be offended in him that night, on which *Peter* again, and all profeſs the contrary, Mat. 26. 30, 35. Mar. 14. 26, 31:

152 There he thrice fervently prayeth for diſmiſſion from this ſore and near conflict; yet with ſubmiſſion to the will of his Father, and being in an Agony is comforted by an Angel, he mildy rebukes his Diſciples for ſleeping at ſuch a time! Mat. 26. 36. 46. Mar. 4. 32, 42. Luke 22. 39, 46.

153 Immediately the Band of Souldiers make their entrance. At firſt abaſhed: but upon *Judas* treacherous Kiſs, they lay hold of him, *Peter* ſmites of *Malchus* ear, which Chriſt checks him for, and healeth it: and after a little expoſtulation to *Peter* and them, yeildeth himſelf to them. And his Diſciples all deſert him, Mat. 26. 47. 56. Mar. 14. 43, 50. Luke 22. 47. 53. *John* 18, 1, 11.

154 Likewiſe the young man out of his bed following him, being ſeized, is affrighted back, Mar. 14. 51, 52.

155 Chriſt is bound, and led away to *Annas* firſt, and

and then to *Caiaphas*, *John* following him brings in *Peter* too; who being taxed to be of his Retinue; he denies him the firſt time, Mat.26.57,58,69,70. Mar. 14.53,54, 66,68. Luke 22.54,57. *John* 18.12,18.

156 He is examined, buffeted, falſe witneſſes brought in againſt him; who yet diſagreeing, he is conjured to ſay whether he be the Chriſt or no? and when he did confeſs it, cried out upon, as guilty of death for blaſphemy. Mean while *Peter* denies him twice more, but recollected, bewailes it bitterly, *Matth.* 26. 59, 66, 71. 75. *Mar.* 14. 55, 64, 68, 72. *Luke* 22.58,62. *John* 18.19.27.

157 The reſt of that night they ſhamefully abuſe him, with ſpitting in his face, buffeting, mocking, beating, and other blaſphemings of him, *Matthew* 26. 67,68. *Mar.* 14. 65. *Luke* 22.63,65.

158 As ſoon as it was day they convent him before their whole Council, and extorting another Confeſſion, that he was the Chriſt, they unanimouſly re-condemn him for it, *Luke* 22.66,71.

159 Then is he delivered to *Pilat*, whereon *Judas* repents, caſts away the reward of his treachery (with which the Potters field is purchaſed) and hangeth himſelf, *Mat.*27.1,10.

160 Chriſt before *Pilat* is accuſed of Sedition, but found innocent, though he anſwered not for himſelf. So ſent to *Herod* where likewiſe he anſwereth nothing, and is ſet at naught by him, and his Souldiers, *Mat.* 27. 11. 14. *Mark* 15. 1, 15. *Luke* 23. 12. *John* 18. 28,32.

161 Again brought to *Pilat*, who finding his innocency

nocency (and being forwarn'd by his Wife) he would have releaſed him: but by the clamor of the multitudes (inſtigated by the Prieſts) *Barrabas* is releaſed, and Chriſt condemned, ſcourged, and delivered up to be crucified, *Matthew* 27: 15, 26. *Mark* 15. 6, 15. *Luke* 23. 13, 25. *John* 18. 33, 40.

162 The Souldiers in ſcorn array him in a Robe, and Crown of thorns, ſpit on him, ſmite him, jear him, *Mat.* 27. 27, 30. *Mar.* 15. 16, 19. *John* 19. 1, 3.

163 *Pilat* again urgeth his releaſe, but ſeeing the importunities of the multitude, he (waſhing his own hands) again delivereth him up unto their will. *John* 19. 4, 16. *Mat.* 27. 24, 26.

164 After many more indignities put upon him, they array him in his own garment: and lead him out of the City, compelling *Simon* a Cyrenian to bear his Croſs after him, *Mat.* 27. 31, 32. *Mar.* 15. 20, 21, *Luke* 23. 26, *John* 19. 16, 17.

165 On the way he compaſſionately wiſheth thoſe that followed bewailing of him, to weep rather for their own future miſeries, than for his preſent, *Luke* 23. 27, 31.

166 Being come to *Golgotha*, for drink they offer him myrrhed-wine, like vinegar with Gall, and then about the third hour faſtned him on the Croſs between two Thieves, *Matthew* 27. 33, 34. *Mark* 15. 22, 23. *Luke* 23. 32, 33. *John* 19. 17, 18.

167 Then this Lamb of God interceeded for theſe ſlaughterers of himſelf ſaying, *Father forgive them, for they know not what they do*, *Luke* 23. 34.

168 While he was torturing, the Inſcription is ſet over him, *THIS IS THE KING OF THE JEWS.* The Souldiers divide his Garments, and with the cheif Prieſts, Scribes, and Elders, the Spectators and Paſſengers, yea and Malefactors all blaſphemouſly inſult over, taunt at and revile him, *Mat.* 27. 35, 44. *Mark* 15. 24, 32. *Luke* 23. 34, 39. *John* 19. 19, 24.

169 But in fine one of the Theives praying to him, hath a Promiſe to be with him that day in *Paradiſe*, *Lu.* 23. 40, 43.

170 He commendeth the care of his Mother to his beloved Diſciple. *John* 19. 25, 27.

171 At the ſixth hour darkneſs was upon the whole Land to the ninth: then Jeſus cried out *MY GOD MY*

GOD, *Why haſt thou forſaken me!* and when he had taſted the vinegar, he ſaid, *It is finiſhed*; and crying out loud again, *he gave up the Ghoſt*, *Mat.* 27. 45,50. *Mar.* 15.33.37. *Luke* 23.44, 46. *John* 19.28,30. *Anno Mundi* 3968.

172 Then was the Vail of the Temple torn. The earth quaked, the Rocks rent, the Graves were opened, and many dead Saints aroſe, and appeared unto many, *Matth.* 27. 51. 56. *Mark* 15.38.41.

173 Then the Centurion, Souldiers, and other Spectators, feared greatly; and in ſorrow, and horrour confeſsed, *CERTAINLY THIS WAS A RIGHTEOUS MAN: THIS WAS THE SON OF GOD.* *Luke* 23.47.49.

174 Being he was fully dead; the Souldiers brake not his legs, as they did the other twains, but peirced his ſide, [according to thoſe Scriptures. *Exod*, 12. 46. *Zach.* 12.10.] *John* 19.31,37.

175 *Joſeph* of *Aramathea* begging his body of *Pilat*, and with *Nicodemus* embalming it, buryeth it in his own new Tomb in a Rock; rolling a very great Stone upon the door; ſeveral of the Women that were Chriſts followers obſerving the Place. *Mat.* 27.57, 61. *Mar.* 15.42.47. *Luke* 23.50.56. *John* 19.38,42.

176 The next day the chief Prieſts and Phariſees (with *Pilates* approbation) Seal down the Stone, and ſet a watch on the Sepulchre *Mat.* 27. 62.66.

SECT. IV.

Of Chriſts Reſurrection, Converſes with his Apoſtles, and Aſcenſion.

177 Very early the next morning with a great earthquake our Lord aroſe, and an Angel deſcending rolleth away the ſtone, and ſitting thereon, the Watchmen are frighted away *Mat.* 28. 2. 3.4.

178 Thereupon *Mary Magdalen*, *Joanna*, *Mary* the Mother of *James* with others, were come thither with their ſpices prepared to embalm him. Whom the Angel beſpeaketh not to be afraid, but come ſee where Jeſus was laid;

for

for he was riſen; and that they ſhould go tell his diſciples, that in *Galilee* they ſhould ſee him, *Mat.* 28.1, 5,8. *Mar.* 16. 1.7. *Luke* 24.1,2,3. *John* 20. 1.

179 While ſome of theſe women ſtaid in the Sepulchre perplexed, two other Angels appeared, repeating the like words. *Luke* 24.4. 8.

180 Then they alſo depart quickly with fear and joy to bring his Diſciples word, who yet believed them not, *Mat.* 28. 8. *Mar.*16.8. *Luke* 24. 12. *John* 21.10.

181 *Mary Magdalen* had ran at the firſt Angels words, and told *Peter* and the beloved Diſciple, who both ran and entring the Sepulchre, beheld the linnen caſt by, and went home again wondring, *Luke* 24. 8,11

182 But *Mary* ſtaying and weeping; hath two Angels parling with her: then Jeſus himſelf firſt appeared to her and bids her again go tell his Diſciples of his reſurrection, and future aſcenſion; which ſhe did: but ſtill they believed not. *Mar.* 16. 9,11. *John* 20.11, 18.

183 As the other women were going to the Diſciples, *Chriſt* met them, ſalutes them, is worſhipped; and bids them deliver that aforeſaid meſsage, *Mat.* 28,9, 10.

184 At the ſame time ſome of the affrighted watch come into the City, telling what was done: but by money from the chief Prieſts are bribed to that *Witleſs Lye*, ſaying, that *his Diſciples ſtole Jeſus away while they ſlept*, *Mat.* 28.11,15.

185 That ſame day *Cleophas* and another of them going to *Emaus*; he appears to them diſguiſed, and diſcourſeth to them of the Scriptures concerning himſelf, and in breaking bread is diſcovered, and ſo diſappeareth. They ſtraight return to *Jeruſalem* to tell the reſt, who yet could not credit them. *Mar.*16.12,13. *Luke* 24.13,35.

186 The ſame day at even the Doors being ſhut, and while thoſe two were ſpeaking He came in the midſt of them (only *Thomas* was abſent) checking their fear and unbelief, and ſhewing them his very body and wounds, cauſing them to underſtand the Scriptures concerning Chriſts ſufferings, and repentance, and remiſſion thereon to be preacht by them in all Nations. Alſo then he commiſſioning them, breatheth on them the Holy Ghoſt: with power to remit and retain ſins

Mar. 16. 14. *Luke* 24. 36, 48. *John* 10. 19, 23.

187 The eighth day after, he in like sort appeareth to them: *Thomas* being with them, who is now by his senses brought to believe *John* 20. 24, 29.

188 The third time he shews himself to seven of his Disciples together, at the Sea of *Tiberias*: giving them the great draught of Fishes, and dined with them 14: after dinner thrice asking *Peter* if he loved him, and he protesting he did: he as oft commands him then to *feed his Flock* 17: Foretells his maner of death 19: rebukes his inquisitiveness about *John* 22: On which arises a misapprehension that *John* should not die 24. *John* 21. 1, 24.

189 After this the eleven Apostles go into *Gallilee*: where they see and worship him: He declares to them the universal extent and perpetuation of his kingdom and authority and so instructs and commissions them in all nations to preach the Gospel and baptize, enjoyning them to observe his commandments, with promise of his perpetual presence with them, *Mat.* 28. 16, 20. *Mar.* 16. 15.

190 He declares the sum of the Doctrine: *HE THAT BELIEVES SHALL BE SAVED: AND HE THAT BELIEVES NOT SHALL BE DAMNED* together the with the signs following them that believe, *Mar.* 16. 16, 18.

191 He bids them stay at *Jerusalem* for the promise of the Father: and thence leading them to *Bethany*, while he blessed them, a cloud received him out of their sight up into into heaven *to the right hand of God*, *Mar.* 16. 19. *Lu.* 24. 49. 51.

192 They seeing it worship him, and return to *Jerusalem* with joy, and were continually in the Temple praising and blessing God. *AMEN. Luke* 24. 52, 53.

193 Afterwards they go forth and preach every where: the Lord working with them, and confirming their word with signs following. *AMEN. Mar.* 16. 20.

194 And very many other things Jesus spake and did, that are not written: But these are written, that ye might believe, that he is the Christ, the Son of God: And beleiving ye might have life through his Name. *AMEN. John* 20. 30, 31. 21. 25.

This was accomplished Paragraph 193 and amply foretold in multitudes of prophecies, *Ps* 22. 7, 2. 69. 29. 36. *Zach.* 9. 9, 10. *Isa.* 53.

TABLE *of each Chapter and Verſe of the* Four *Evangeliſts to the* Paragraphs *of the* HARMONY.

Shewing that the ſum of all matters in them is diſpoſed in this *Harmony*. And ſhewing in what *Paragraph* thereof, every *Verſe* of every one of them may be found.

Note, that if any Verſes are twice quoted; that it is becauſe that thing is judged to have been ſpoke, or done, at two ſeveral times.

A Comma between Verſes; ſignifies the continuation of the matter between them.

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